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AUG 19 1991
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91-299
No.

IN THE

Supreme Court of the United States

OCTOBER TERM, 1991

CITY OF ZION, et al.,

Petitioners,

v.

CLINT W. HARRIS, et al.,

Respondents.

Petition For Writ Of Certiorari To The United States Court Of Appeals For The Seventh Circuit

PETITION FOR WRIT OF CERTIORARI

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QUESTIONS PRESENTED

1. Whether governmental seals may contain religious imagery for historical reasons without violating the Establishment Clause?
2. Should standing be afforded a transient plaintiff who was recruited to bring an Establishment Clause action?
3. Whether religious imagery on governmental seals violates the Establishment Clause, absent some form of government coercion?

THE PARTIES

1. The Petitioners, who were the Appellants in the Court of Appeals, are the City of Zion, Lake County, Illinois, Mayor of Zion and Zion City Council. At the time this suit was filed, the Mayor was Adeline J. Geo-Karis. Since then, Adeline J. Geo-Karis has been replaced as Mayor by Billy J. McCullough. Also at the time this suit was filed, the City Council members were Billy J. McCullough, W. Lane Harrison, L. Howard Bennett and Amos J. Monk. Since then, Billy McCullough has been replaced by Charles Blair as a City Council member.

2. The Respondents, who were the Appellees in the Court of Appeals, are Clint W. Harris and the Society of Separationists, Inc.

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Petition For Writ Of Certiorari To The United States Court Of Appeals For The Seventh Circuit

PETITION FOR WRIT OF CERTIORARI

Petitioners respectfully pray that a writ of certiorari be issued to review the decision of the United States Court of Appeals for the Seventh Circuit in this case. In the alternative, Petitioners respectfully request that this Court defer its decision on this petition until it has reached a decision on the merits in *Lee v. Weisman*, 908 F.2d 1090 (1st Cir. 1990), *cert. granted* 111 S. Ct. 1305 (1991).

OPINIONS BELOW

The Opinion of the United States Court of Appeals for the Seventh Circuit is not yet reported and is reproduced in the Appendix at App. 1a.

The Order of the United States Court of Appeals for the Seventh Circuit denying the petitions for rehearing

with suggestions for rehearing in banc is not yet reported and is reproduced in the Appendix at App. 48a.

The Memorandum Opinion and Final Judgment Order of the United States District Court for the Northern District of Illinois is reported at 729 F.Supp. 1242, and is reproduced in the Appendix at App. 53a.

The Memorandum Opinion and Order of the United States District Court for the Northern District of Illinois denying the motion for reconsideration and staying the enforcement of the permanent injunction pending appeal was not reported and is reproduced in the Appendix at App. 71a.

JURISDICTION

The opinion of the United States Court of Appeals for the Seventh Circuit was entered on March 19, 1991. Petitions for rehearing with suggestions for rehearing in banc were filed on April 2, 1991. The petitions were denied on June 10, 1991. The jurisdiction of this Court is invoked under 28 U.S.C. 1254(1).

CONSTITUTIONAL PROVISION INVOLVED

This case involves the Establishment Clause of the First Amendment to the United States Constitution which provides: "Congress shall make no law respecting an establishment of religion."

STATEMENT OF THE CASE

A. The Origin of the City of Zion as a Religious Utopian Community and the Adoption of its Seal, Emblem and Logo

The City of Zion was incorporated in 1902 as a utopian religious community—a dream of Reverend John Alexander Dowie. Reverend Dowie was founder of both the Christian Catholic Church and the City of Zion (Cook Aff. Par. 6; Geo-Karis Aff. Par. 12)[1]

In that same year, the Zion City Council, by ordinance, adopted Zion's corporate seal. Reverend Dowie created the design of the original seal and presented it to the City Council as a gift. The City Council adopted the seal, which was described as follows (City Council Minutes, May 6, 1902 at 96-97):

> Circular in form, and to be so constructed as to impress upon paper the words "Corporate Seal" above, and the "City of Zion, Illinois" below the outer edge thereof, with the Zion Banner in the centre surmounted by the declaration, "God Reigns," such banner having upon it the word "Zion" below, a dove with an olive branch above, a cross at the left, and a sword and crown at the right.

Reverend Dowie is quoted in the Minutes of the May 6, 1902 City Council meeting as giving religious significance to each of the symbols in the seal. According to Reverend Dowie, the Cross represented Redemption, Salvation, Healing, Cleaning and Keeping Power. The Dove

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[1] References in this Statement of the Case are made to the Affidavits of Philip L. Cook and Adeline J. Geo-Karis, as well as to the City Council Minutes of May 6, 1902, November 26, 1965, and May 20, 1986. These documents appear in the Record under Docket No. 68. Cook's Affidavit is Ex. H, Geo-Karis' Affidavit is Ex. I, and the City Council Minutes are Ex. J.

was the emblem of the Holy Spirit bearing the Message of Peace and Love over the Seas. The Sword was the Sword of the Spirit which was the Word of God and the Crown was the Crown of Glory, Joy, Righteousness and Rejoicing. A copy of the Zion corporate seal is reproduced in the Appendix at App. 30a.

Reverend Dowie was a faith healing minister from Australia, who started his religious movement, the Christian Catholic Church, in Chicago, Illinois. Having achieved great success there, he bought 6,000 acres on the shores of Lake Michigan to develop a city that he hoped would be utopia on earth. In a few years the population of the city grew to 10,000. It had its own school system, and the movement's parishioners worked in the town's industries, giving their earnings to the church. This planned community has biblical names for its north-south streets. The *Naming of America*, Allan Wolk, First Edition (1977).

"Zion"—the name itself—is inspired by the Bible. In the Old Testament, Zion was the easternmost of the two hills of ancient Jerusalem, the site of the Jebarite city captured by David, King of Israel and Judah, in the 10th Century B.C. (II Sam. 5:6-9), and established as his royal capital. "Zion" appears in the Old Testament 152 times as a title of Jerusalem, and appears seven times in the New Testament.

At the time of its origin, Zion's political and religious life were intertwined. However, by the mid-1930s, the city's major political party, the Theocratic party, lost political control of the city (Cook Aff. par. 21). The Christian Catholic Church divested itself of much of the land it owned through various receiverships. Many of Zion's industries were owned by people outside Zion. Between 1934 and 1940 the last vestiges of the original theocracy fell away. (Cook Aff. par. 19-23). Since that time, Zion has existed

as a typical American community in its politics and government.

Zion's shops, hospitals, industries, churches, schools and people present a picture of "Mainstreet U.S.A." (Cook Aff. par. 7). The Blue Laws, which originally prohibited facilities such as drug stores, hospitals or golf courses, have long since been repealed. The last factory associated with the original Christian Catholic Church ceased operation in 1988. (Cook Aff. par. 7 and 9).

By state law, the corporate seal of a municipality is "changeable at pleasure." *Ill.Rev.Stat.* ch. 24, Sec. 2-3-8 (1989). Although Zion is no longer the utopian religious community of Reverend Dowie, the seal has been maintained by the current City Council for historical reasons. (City Council Minutes, May 20, 1986 at 470; Geo-Karis Aff. par. 7). The only change in the seal since 1902 has been to replace the sword with a scepter.

In 1965, the City Council authorized Paul Holten, a commercial artist residing in Zion, to design the city emblem for the doors of the city's vehicles (City Council Minutes, November 26, 1965 at 409). The emblem contains the same imagery as the seal and is also found on the shoulder patches worn by Zion's police, fire and rescue personnel (Geo-Karis Aff. par. 6). Since 1983, the emblem has also appeared on the city's vehicle stickers which Zion residents display on the windshields of their cars (Geo-Karis Aff. par. 8). A copy of the Zion city emblem is reproduced in the Appendix at App. 31a.

In 1978, Zion constructed a water tank for municipal use. A horizontal red stripe encircles the white tank. On two sides of the tank a white circular design is painted within the red stripe. The circle is divided by a large "Z". Above the "Z" is a dove with an olive branch. A cross is located to the left of the "Z" and a crown and scepter

to the right. It is this design which is referred to as a logo. This logo is also located on the upper lefthand corner of Zion's street name signs. A copy of the Zion city logo is reproduced in the Appendix at App. 32a.

Professor Philip Cook, a history professor at Western New Mexico University, has devoted more than twenty years of study to the historical significance of Zion. Dr. Cook notes that the symbols on Zion's seal, emblem and logo should be viewed in an historical sense rather than a vacuum (Cook Aff. par. 1-4 and 24). Zion was one of a unique group of nineteenth century communities that experimented with utopian living. Some were secular and others were religiously oriented. Although most of these experiments have long since vanished, many have left physical manifestations of their existence as a remembrance of times past and as a tribute to the freedom of America that permitted them to exist (Cook Aff. par. 30-32). According to Professor Cook, the imagery on Zion's seal, emblem and logo are just such a remembrance (Cook Aff. par. 33-34).

Today, Zion boasts over thirty places of worship, including a Muslim temple, as opposed to its one original church. Zion does not favor any of these religious institutions over any other, nor does it favor religious institutions over non-religious institutions (Geo-Karis Aff. par. 15). Zion provides no financial or other support to any church or religion and it is not involved in the affairs of any church or religion (Geo-Karis Aff. par. 15). Adeline Geo-Karis, who was the Mayor of Zion at the time this case was filed, has never been a member of the Christian Catholic Church or any other church within Zion (R. Doc. 68, Geo-Karis Aff. par. 2 and 3). Yet, Zion, like any community, takes pride in its origins, and has retained its seal, emblem and logo to commemorate its history and rich cultural heritage (Geo-Karis Aff. par. 4-9).

B. The Plaintiff Clint W. Harris' Transient Relationship with the City of Zion

In March, 1986, Robert Sherman, an atheist who resides in Buffalo Grove, Illinois, saw Zion's logo on the city's water tower as he was driving by it (Sherman Dep., p. 6, 30, 36-37).[2] Between March, 1986 and July, 1987, Sherman talked with several people about being a potential plaintiff in a lawsuit against Zion which would challenge the symbols now at issue. They all declined (Sherman Dep. p. 47-50). Sherman also brought Zion's symbols to the public's attention in radio, television and newspaper interviews hoping to attract the attention of a Zion resident who would want to seek recourse against the city (Sherman Dep. at 50-51).

In early 1987, Sherman met Clint W. Harris through a local chapter of the American Atheists. Harris joined the American Atheists in May, 1987 (Harris Interrog. Resp. No. 5). During the May, 1987 chapter meeting of the American Atheists which Harris attended, Sherman discussed Zion and its symbols (Sherman Dep. p. 58). During the first week of July, 1987, Sherman took Harris through Zion. They spent approximately two hours there (Sherman Dep. p. 46).

Within the week, on July 7, 1987, Harris moved to Zion (Harris Interrog. Resp. No. 9(a); Sherman Dep. p. 59). Harris rented a room in a "dorm-like" building in Zion on a weekly basis. His room was for sleeping purposes only (Harris dep. at 17, 21-22). This lawsuit was filed approximately one month later. Prior to the suit's being

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[2] References in this Statement of Case are made to the depositions of Robert Sherman and Clint W. Harris and Clint W. Harris' responses to interrogatories. These documents appear in the Record under Docket No. 68.

filed, Harris spoke to no attorneys and he never saw the Complaint (Harris dep. p. 61-62).

In the Third Amended Complaint, Harris claimed standing to challenge the Zion seal by alleging, among other things, that "He is required to display, in the design of the City's vehicle sticker affixed to the left side of the windshield of his automobile, the City's objectionable seal that is part of the subject matter of this action. The sticker is immediately in front of Mr. Harris and he must view it during the totality of his driving time. He cannot escape the unwelcome exposure other than by not driving his automobile." (R. Doc. 42, Par. 5).

Also in his affidavit, Harris claimed standing to challenge the Zion logo by stating, among other things, that; "In order to avoid seeing the Zion logo on the Zion Water Tower, I avoid driving during daylight hours along the fastest route to Chicago from Zion because that route would take me within viewing distance of the Zion Water Tower." (R. Doc. 61, Harris Aff. par. 5).

However, in his deposition, Harris admitted that he did not own an automobile and did not currently have a car in Zion (Harris dep. p. 95-96).

C. The District Court Proceedings and Decision

The Plaintiffs, Clint Harris and the Society of Separationists, sued the City of Zion, the Mayor of Zion and the Zion City Council, Defendants, under 42 U.S.C., Section 1983, alleging that Zion's seal, emblem and logo violate the Establishment Clause and seeking a permanent injunction against their continued use. In a companion case, the City of Rolling Meadows was also sued by the Society of Separationists and an individual plaintiff with respect

to its seal. Both cities' seals contain an assemblage of symbols which include a small Latin cross.

The cases were consolidated and the parties filed motions for summary judgment. On February 9, 1990, the District Court issued a written Memorandum Opinion and Final Judgment Order granting summary judgment in favor of the Plaintiffs and against the City of Zion, its Mayor and City Council, and permanently enjoining the seal, emblem and logo in their present form. In the same memorandum opinion, the District Court denied summary judgment to the Plaintiffs in the Rolling Meadows case and approved the Rolling Meadows seal in its present form. App. 53a-68a.

The City of Zion, its Mayor and City Council filed a motion for reconsideration or, in the alternative, a stay of injunction pending appeal on February 21, 1990. In a Memorandum Opinion and Order entered on March 12, 1990, the District Court denied the motion for reconsideration, but stayed enforcement of the permanent injunction pending appeal. App. 71a-73a.

D. The Court of Appeals Proceedings and Decision

The City of Zion, its Mayor and City Council filed an appeal to the Court of Appeals for the Seventh Circuit. Also, the Plaintiffs in the Rolling Meadows case filed an appeal. The two appeals were consolidated. A majority of the Court of Appeals affirmed the granting of an injunction in the Zion case and reversed the denial of an injunction in the Rolling Meadows case. Judge Easterbrook dissented. App. 1a-45a.

The City of Zion, its Mayor and City Council filed petitions for rehearing with suggestions for rehearing in banc

on April 2, 1991. The petitions were denied by a vote of 6 to 5 in an order entered on June 10, 1991. Judges Cudahy, Posner, Coffey, Manion and Kanne voted to grant rehearing in banc. App. 48a-52a.

Judge Easterbrook voted against the rehearing in banc, but not because he had second thoughts about the position stated in his dissenting opinion or doubt about the importance of the issues. Instead, he stated that this case should proceed without further delay "to the court that can resolve the issues the panel addressed Cf. *Lee v. Weisman*, 111 S. Ct. 1305 (1991) granting cert. to review 908 F.2d 1090 (1st Cir. 1990)." App. 50a.

Also, Judge Cudahy, with whom Judge Manion concurred, stated that this important opinion needs careful consideration by this Court. App. 52a.

REASONS FOR GRANTING THE WRIT

Certiorari should be granted by this Court for several reasons:

1. The City of Zion's seal, emblem and logo are not an unconstitutional endorsement of the Christian faith and Christian Catholic sect, as found by the majority on the Court of Appeals, but, rather, a permissible acknowledgment of Zion's unique history, religious origins and rich, cultural heritage, and this Court should grant certiorari in this case and so rule.

2. In the order denying the petitions for rehearing with suggestions for rehearing in banc, three judges on the Court of Appeals for the Seventh Circuit, Easterbrook, Cudahy and Manion, have urged this Court to take this case. App. 50a-52a.

3. This case, together with *City of Rolling Meadows v. Kuhn*, which was decided by the Court of Appeals for the Seventh Circuit at the same time as this case, presents an excellent opportunity to resolve the question of whether governmental seals may contain religious imagery for historical reasons without violating the Establishment Clause. A petition for certiorari in the *Rolling Meadows* case, is also pending before this Court, No. 91-141.

4. This case also presents this Court with an excellent opportunity to resolve the question of whether standing should be afforded transient plaintiffs who are recruited to bring Establishment Clause actions.

5. This case fits with other cases presently before this Court, namely:

A. *Lee v. Weisman*, No. 90-1014, in which this Court has issued a writ of certiorari to address the related question of whether school authorities violate the Establishment Clause by allowing a speaker at a public junior high school graduation ceremony to offer an invocation and a benediction that acknowledge a deity.

B. *Village of Crestwood v. John Doe*, 917 F.2d 1476 (7th Cir. 1990), *petition for cert. filed* No. 90-1573, in which this Court has before it a petition for certiorari presenting the related question of whether a Village violates the Establishment Clause by sponsoring a 45-minute traditional Italian mass on a Saturday afternoon as part of a weekend-long Italian festival celebrating Italian culture and heritage.

6. This case, together with the *Lee* and *Village of Crestwood* cases, presents this Court with an excellent opportunity to resolve the question of whether religious imagery on governmental seals violates the Establishment Clause, absent some form of governmental coercion.

I.

OUR NATION HAS A LONG RELIGIOUS TRADITION AND GOVERNMENTAL SEALS SHOULD BE PERMITTED TO CONTAIN RELIGIOUS IMAGERY FOR HISTORICAL REASONS WITHOUT VIOLATING THE ESTABLISHMENT CLAUSE.

In finding the City of Zion's seal, emblem and logo unconstitutional and barring them from further use, the Court of Appeals for the Seventh Circuit relied upon the three-prong purpose, effect and entanglement test in *Lemon v. Kurtzman*, 403 U.S. 602 (1971). The Court held that the Zion seal failed both the purpose and effect test, and rejected the Defendant's contention that Zion's City Council voted in 1986 to retain the seal for historical reasons and that the seal was being retained to acknowledge and commemorate the city's unique origin as a religious utopian community. App. 24a-26a.

The Court ruled that sectarian religious imagery has no place whatsoever on municipal seals; that a city endorses everything on its seal; and that the religious imagery on the Zion seal was unconstitutional as an "endorsement" of the Christian faith and the Christian Catholic sect. App. 27a. The Petitioners submit that the Court misconstrued the Zion seal as an endorsement of the Christian faith and the Christian Catholic sect when the current purpose in retaining the seal is purely commemorative and the present effect of the seal is only to call a unique history to mind.

In 1902, the purpose of Reverend Dowie in establishing the City of Zion was religious and the purpose of the seal which he designed and gave to the city was religious. However, that purpose no longer exists and is not relevant. Under Illinois law, the City Council, whose membership is subject to change with each election, has the right

to modify the seal at any time. *Ill.Rev.Stat.*, Ch. 24, Section 2-3-8 (1989). It is not bound to retain a seal adopted in 1902. The fact that it has freely chosen to do so implies a current legislative purpose in keeping with the city as it exists today. On May 20, 1986, the City Council voted to retain the seal in its current form for historical reasons.

The original purpose of a government's use of a symbol has little if any relevance to an analysis of whether its current use has a secular purpose. *McGowan v. Maryland*, 366 U.S. 420, 445 (1961); *American Jewish Congress v. City of Chicago*, 827 F.2d 120, 126 (7th Cir. 1987); *Florey v. Sioux Falls School District*, 619 F.2d 1311, 1315 (8th Cir.), *cert. denied* 449 U.S. 987 (1980); and *Eugene Sand & Gravel, Inc. v. City of Eugene*, 276 Or. 107, 558 P.2d 338 (1976).

There is no present involvement between the City of Zion and the Christian Catholic Church. As Judges Cudahy and Manion noted in their dissent to the denial of the petitions for rehearing: "It is significant that the Zion city council, containing *no members* of the 'Christian Catholic' sect and presumably therefore victims rather than beneficiaries of the seal's imagined religious implications, voted with enthusiasm to keep it as their historical heritage." App. 52a.

The City of Zion does not favor any of the thirty places of worship in the municipality over any other. All are treated equally within the municipality. The City of Zion does not endorse religion over non-religion. It gives no financial support to any church or religion and it is not involved in any church or religion (R. Doc. 68, Geo-Karis Aff. par. 15). Neither the City of Zion seal nor the shield-shaped design in the center of the seal is or ever has been

a part of the official seal of the Christian Catholic Church (R. Doc. 74, Ottersen Aff.).

Extreme cases of symbolic recognition or accommodation of religious faith may be deemed to violate the Establishment Clause, as Justice Kennedy pointed out in his dissent in *County of Allegheny v. American Civil Liberties Union*, 109 S. Ct. 3086 (1989). Justice Kennedy cited, as an example of such an extreme case, a permanent erection of a large Latin cross on the roof of city hall, which would be taken as an "obvious effort to proselytize on behalf of a particular religion." *Id.* at 3137.

The cross here in question is small and unobtrusive. It is not central to the seal as was the cross on the seal in *Friedman v. Board of County Commissioners of Bernalillo County*, 781 F.2d 777 (10th Cir. 1985). There, the cross, which occupied roughly half the seal, was set in a blue background depicting the sky over four darker blue mountains and a green plain with eight small sheep. The cross was the central symbol and dominated the seal being highlighted by white edging and a blaze of golden light.

The other symbols on the Zion seal do not individually, or taken as a group, endorse religion in the eyes of an average, reasonable non-adherent. The banner with the words, "God Reigns" may offend hypersensitive zealots, but should be no more offensive to an average, reasonable non-adherent than the legend "In God We Trust" appearing on our dollar bills, which was challenged and upheld in *Arnow v. United States*, 432 F.2d 242 (9th Cir. 1970). The name "Zion" is no different than the names of other American cities derived from the Bible, such as Macedonia, Ohio; Babylon, New York; Damascus, Maryland; Bethlehem, Pennsylvania; and Tabernacle, New Jersey. Many other cities have names inspired by the Christian

faith, i.e., Los Angeles, California, Corpus Christi, Texas, or are named for Christian saints, such as St. Louis, Missouri, and Saint Augustine, Florida. The dove and olive branch, crown and scepter and shield represent such old-fashioned virtues as peace, honor, authority and achievement. Standing alone or together, they should not cause a reasonable non-adherent to close his eyes to avoid having to see them.

There are many governmental religious acknowledgments —both sectarian and non-sectarian—which are not deemed religious endorsements. On the Great Seal of the United States, the eye above the pyramid, surrounded by rays of light, is the eye of God and alludes to hoped-for divine favor. The mottoes "Annuit Coeptis" and "Novus Ordo Seclorum" mean "He has Favored (Our) Undertaking," and "A New Order of the Ages." The Great Seal of the Confederacy proclaimed, "Deo Vindice," meaning "With God as Defender." The *Encyclopaedia Americana*, Vol. 13, pp. 352-53, International Edition (1988).

Moreover, there are numerous signs, symbols and proclamations acknowledging God throughout our government. The Pledge of Allegiance to the flag was revised by Congress in 1954 to describe the United States as "One Nation Under God," 36 U.S.C. 172. In 1950, Congress designated Memorial Day as a day of "prayer for permanent peace." 36 U.S.C. 169g. In 1952, Congress directed the President to proclaim a National Day of Prayer each year "on which (day) the people of the United States may turn to God in prayer and meditation at churches, in groups and as individuals" 36 U.S.C. 169h. The legend, "In God We Trust" has been inscribed on our nation's currency since 1865, 31 U.S.C. 5112(d)(1) and was made the national motto in 1956.

Some have been sectarian, acknowledging our Nation's Judeo-Christian heritage, such as Presidential proclamations and messages with respect to Jewish Heritage Week, Proclamation No. 4844, 46 Fed. Reg. 25077 (1981), Proclamation No. 6127, ____ Fed. Reg. ____ (May 3, 1990), and Jewish High Holy Days, 17 Weekly Comp. Pres. Doc. 1058 (Sept. 29, 1981). The President proclaimed 1983 to be the "Year of the Bible," Proclamation No. 5018, 48 Fed. Reg. 5527 (1983) in response to a Congressional Resolution, S.J.Res. 165, Pub. L, No. 97-280, 96 Stat. 1211 (1982).

Religious acknowledgments are also commonplace in state government. No less than 45 of the 50 states and the Commonwealth of Puerto Rico express gratitude to, or make other reference to, a deity or Supreme Being in their Constitutions. Illinois is one of the 45. The Preamble to the Illinois Constitution of 1848 proclaims:

> We, the people of the State of Illinois—grateful to Almighty God for the civil, political and religious liberty which He hath so long permitted us to enjoy, and looking to Him for a blessing upon our endeavors to secure and transmit the same unimpaired to succeeding generations—in order to form a more perfect government, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the State of Illinois. Ill. Smith-Hurd Annotated Statutes, Constitution.

The Illinois Constitutions of 1870 and 1970 contain essentially the same preamble as the Constitution of 1848 and include the same expression of gratitude to Almighty God and the same request for His continued blessing upon our endeavors. Ill. Smith-Hurd Annotated Statutes, Constitution.

This Court, other federal courts and state courts have repeatedly upheld government's acknowledgment of religion—both sectarian and non-sectarian—in governmental practices and displays. In *Marsh v. Chambers*, 463 U.S. 783 (1983), legislative prayer was upheld. In *McGowan v. Maryland*, 366 U.S. 420 (1961), Sunday closing laws were upheld. In *Zorach v. Clausen*, 343 U.S. 306 (1952), time release from school for religious training was upheld. In *O'Hara v. Paine*, 312 F.Supp. 434 (W.D. Texas 1969), *aff'd* 432 F.2d 66 (5th Cir. 1970), *cert. denied* 401 U.S. 955 (1971), court oaths were upheld.

In *Anderson v. Salt Lake City Corporation*, 475 F.2d 29 (10th Cir.), *cert. denied* 414 U.S. 879 (1973), the inscription of the Ten Commandments on a granite monolith was found permissible. In *Lynch v. Donnelly*, 465 U.S. 668 (1984), a nativity scene was allowed. In *County of Allegheny v. American Civil Liberties Union*, 109 S.Ct. 3086 (1989), a menorah was permitted. In *Eugene Sand & Gravel, Inc. v. City of Eugene*, 276 Or. 107, 558 P.2d 338 (1976), a cross as a war memorial was allowed. Creches were also found permissible in *Mather v. Village of Mundelein*, 864 F.2d 1291 (1989); *Allen v. Hichel*, 424 F.2d 944 (D.C. Cir. 1970); *Citizens v. City and County of Denver*, 508 F.Supp. 823 and 526 F.Supp. 1310 (D.C.Colo. 1981) affirmed in an unpublished opinion No. 82-1022 (10th Cir.); and *Conrad v. City of Denver*, 724 P.2d 1309 (Colo. 1986).

Sectarian images, i.e., nativity scenes, creches, menorahs, the Ten Commandments, the Bible and crosses have not been treated differently and should not be treated differently than non-sectarian symbols and proclamations, such as the eye of God and "In God We Trust," "So help me, God," "God save the United States and this Honorable Court," "under God" and "Almighty God."

From its onset, our Nation has pursued its belief in God and its Judeo-Christian heritage. The Declaration of Independence appealed "to the Supreme Judge of the World" and to "the laws of nature and of nature's God." It also proclaimed that all men "are endowed by their Creator with certain inalienable rights," and relied on "the protection of Divine Providence." In his first inaugural address, George Washington sought the blessings of God, "that Almighty Being," and "the Great Author of every public and private good." G. Washington, First Inaugural Address, in 1 *Messages and Papers of the Presidents* 44 (J. Richardson ed. 1897). At the conclusion of Washington's inaugural, the new President and both Houses of Congress attended a religious service conducted by the first Episcopal bishop of New York at St. Paul's Chapel in New York City, in accordance with a joint congressional resolution providing for the service. *See* A. Stokes & L. Pfeffer, *Church and State in the United States*, 87 (Rev. 1st ed. 1964).

The day after proposing the First Amendment to the Constitution, Congress called upon President Washington to proclaim "a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favours of Almighty God." *Lynch*, 465 U.S. at 675 n.2. The President responded by proclaiming November 26, 1789 as a day of thanksgiving in which to offer "our prayers and supplications to the Great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions." *Id.*

Presidents have continued to make references to God at public events. President Bush included an invocation and a benediction by the Reverend Billy Graham, and a prayer by President Bush himself. 135 Cong. Rec. S67 (daily ed. Jan. 20, 1989).

Non-adherents may deny the existence of God, but they cannot deny that the people of this country have maintained a strong belief in a deity. Nor can they close their eyes to our Judeo-Christian heritage, for it is acknowledged by our government at all levels.

Three judges on the Court of Appeals have urged this Court to take this case and a companion case involving the City of Rolling Meadows. Following are some of their views.

Judge Easterbrook, in his dissenting opinion, states:

> My colleagues say that Zion's seal violates the first amendment because it was designed by Rev. Dowie and adopted by the city council in 1902 to carry out the religious mission of the Christian Catholic Church. Indeed so; Zion was founded as a religious utopian community, and the Theocratic Party governed for more than two generations. In 1902 no one would have given this a second thought; the speech clause of the first amendment was not applied to the states until *Gitlow v. New York*, 268 U.S. 652 (1925), and the religion clauses were not extended to the states for another 27 years. *Zorach v. Clausen*, 343 U.S. 306 (1952). Given our commitment to cultural and religious diversity, *Wisconsin v. Yoder*, 406 U.S. 205 (1972), the establishment of religious communities is unexceptional. Many of this Nation's founders sought to establish religiously identifiable communities, and their value has been shown recently by the Mormons, who needed separate communities to survive hostility to their beliefs, and by the Amish, whose way of life is tightly integrated with their religious beliefs. The purpose behind Zion's creation—of which the seal is only an incidental part—does not count against it. App. 42a.

Judge Cudahy, with whom Judge Manion joined, dissented from the denial of the rehearing *en banc*. In doing so they stated:

> Whatever else may be said about the panel opinion . . . , its potential impact is sweeping. The rationale that any religious reference ("endorsement" is a misnomer) in a municipality's mark or name is constitutionally suspect apparently puts in jeopardy the names of famous cities across the land. St. Louis, Santa Fe, Los Angeles—even places like Devil's Head and Hell's Canyon (diabolism?)—come to mind, not to mention Zion itself. The resonantly Biblical name "Zion" for a city, under the present logic, advances and endorses Judaism or Christianity or both." App. 50a.
>
> * * *
>
> In any event, the Zion seal merely reflects an historical fact—that the city was founded, named and emblemized as an act of protestant evangelism. It is not a function of the courts to cause the historical facts to vanish—even through a whiff of the First Amendment. App. 51a.

Judges Cudahy and Manion also expressed their opinion that the *Lemon* test had been met, stating, "In Zion both the 'effects' and the 'purpose' prongs are met by the historical setting of the seal. Any religious purpose resides far in the past while the current purpose is purely commemorative, and the present effects of the seal are only to call a unique history to mind." App. 51a.

The importance of Zion's historical origins was acknowledged by Judges Cudahy and Manion in stating, "The history of the City of Zion (Illinois) cannot be erased or obliterated. The city has stood for almost a hundred years as a memento of Christian evangelism. To destroy the seal, which contemporaneously reflected the founding of the city, is to demean an important value in the name of a threat which simply isn't there." App. 51a-52a.

The City of Zion should be permitted to retain its seal, emblem and logo as an acknowledgment of its historical religious origins.

II.

STANDING SHOULD NOT BE AFFORDED TRANSIENT PLAINTIFFS WHO ARE RECRUITED TO BRING ESTABLISHMENT CLAUSE ACTIONS.

In finding that Plaintiff Harris had standing to bring this action, the Court of Appeals for the Seventh Circuit overlooked that Harris had been recruited for the litigation, made false allegations as to being required to display a vehicle sticker with the Zion seal, claimed injuries which are self-imposed, and is a hypersensitive zealot.

In taking issue with the majority on the question of Harris' standing, Judge Easterbrook stated in his dissent that, "This looks like a put-up job distinct from the claim in *St. Charles* and *Crestwood* that longtime residents had been compelled by religious scruples to change the patterns of their lives." App. 34a. He noted that, "Harris related in his deposition that he had been recruited by the Society of Separationists as a potential plaintiff (apparently none of the existing residents of the city objected to the seal). He moved to a boarding house within the city's limits and lent his name to the litigation." App. 34a.

Also, in their dissent to the denial of the petition for rehearing in banc, Judges Cudahy and Manion stated: "The Zion seal has been part of that city's nearly 100-year history, and has always been so regarded (with affection and pride) until the plaintiff's claim of harm implausibly conjured up the First Amendment. Again, the claim of injury seems not only too far-fetched to win 'case or controversy' status but actually appears manufactured for purposes of litigation only." App. 51a.

The dissenting judges are correct in viewing this as a put-up job and manufactured controversy. Harris was not

a resident of Zion when Robert Sherman of the American Atheists first challenged the Zion seal, emblem and logo. It was only after Sherman was unable to find a resident of Zion willing to bring the action that he took Harris on a two-hour tour of Zion. Within a week, Harris rented a sleeping room in Zion and this lawsuit was filed in his name about one month later.

Harris claims a controversy based upon allegations that he must go out of his way to avoid seeing the religious imagery on the Zion seal, emblem and logo. Specifically, he alleges that he avoids driving during daylight hours within viewing distance of the Zion water tower on which is painted the Zion logo; he avoids attending City Council meetings because of the presence of the Zion seal in the Council room; he avoids looking at street name signs because they bear the Zion logo, and that, to avoid seeing the Zion seal, emblem and logo, he avoids walking to the library.

Valley Forge Christian College v. Americans United for Separation of Church and State, Inc., 454 U.S. 464 (1982) holds that offense taken at the government's complicity in religion does not create standing. Cf. *Allan v. Wright*, 468 U.S. 737 (1984). The requirement that the plaintiff allege an "injury-in-fact," whether economic or non-economic, excludes simple indignation as a basis for Article III standing. That the plaintiffs may be offended by the defendants' conduct is not enough to confer standing. *American Civil Liberties Union v. City of St. Charles*, 794 F.2d 265, 268 (7th Cir. 1986). The federal courts simply are not constituted as "ombudsmen of the general welfare." *Valley Forge*, 454 U.S. at 487.

Judge Easterbrook, in his dissent, asks the question, "If offense is not enough, why is a detour attributable to that offense enough?" App. 33a. The majority responds that a

willingness to take a detour "validates the existence of genuine distress." App. 9a. However, as Judge Easterbrook notes, "*Valley Forge* tells us that dismay does not establish standing, and therefore new and better ways to prove its existence cannot create standing." App. 33a.

Harris also alleges that he is required to place a Zion vehicle sticker on the windshield of his automobile containing the Zion seal and is forced to view it during the totality of his driving time. Judge Easterbrook questions this allegation, pointing out that drivers are supposed to look at the road ahead of them, not at the vehicle stickers on their windshield. App. 36a. However, the record here presents a more basic problem. Harris admitted in his deposition that he did not own an automobile and did not currently have a car in Zion (R. Doc. 68, Harris dep. at 95-96).

Contrary to what is said in the majority opinion, the City of Zion did not admit that Harris was required to display a city vehicle sticker containing the seal on his windshield, but demanded strict proof thereof at trial (R. Doc. 43, par. 5). While standing is afforded a plaintiff in the first instance, based on the allegations in his complaint, the courts should not rely on such allegations to confirm standing if they are later proven to be false, and that is what happened here.

In fact, allegations regarding standing, if challenged, must be proven. *Lujan v. National Wildlife Federation*, 110 S. Ct. 3177 (1990); *Freedom from Religion Foundation, Inc. v. Zielke*, 845 F.2d 1463 (7th Cir. 1988); *O'Hair v. White*, 675 F.2d 680, 696 & n.35 (5th Cir. 1982) (in banc); and *Citizens Concerned for Separation of Church and State v. Denver*, 628 F.2d 1289, 1298 (10th Cir. 1980).

Judge Easterbrook points out that, "Harris has not incurred a 'tangible, albeit small cost that validates the exis-

tence of genuine distress' (majority op. at 9); he has incurred a tangible cost to expose himself to the seal. For Harris the seal is an attractive nuisance, not an irritant compelling changes of the sort we discussed in *St. Charles* and *Crestwood.*" App. 34a.

Harris' claimed injuries are self-imposed. He elected to rent a sleeping room in Zion fully aware that he had objections to the religious imagery on the city's seal, emblem and logo. He should not now be heard to complain that he changed his conduct to avoid looking at the religious imagery. Moreover, Harris has shown himself to be a hypersensitive zealot with an axe to grind. A reasonable, average person, whatever his or her belief or non-belief, simply does not detour around a water tower, avoid looking at street signs, avoid walking to the library and avoid attending City Council meetings so he will not see an assemblage of a small cross, dove, shield and crown and scepter.

Webster's New Collegiate Dictionary (1980) defines "carpetbagger" as a non-resident who meddles in politics or a northerner in the south after the American Civil War seeking private gain under the reconstruction governments. In a way, Harris fits that definition. He should not be afforded standing to bring this action under the Establishment Clause.

III.

RELIGIOUS IMAGERY ON GOVERNMENTAL SEALS DOES NOT VIOLATE THE ESTABLISHMENT CLAUSE, ABSENT SOME FORM OF GOVERNMENT COERCION.

Even though proper consideration of this matter under the *Lemon* test should result in a reversal, this Court may rule that governmental seals do not violate the Establish-

ment Clause, absent direct or indirect government coercion, and reverse on that ground.

In *Lee v. Weisman*, this Court issued a writ of certiorari to address two questions, one of which was "Whether direct or indirect government coercion is a necessary element of an Establishment Clause violation?" In his dissent, Judge Easterbrook stated:

> The establishment clause of the first amendment, as I understand it, forbids taxation and coercion in support of religion but does not forbid the display of religious symbols. *Allegheny County v. ACLU*, 109 S. Ct. 3088, 3134-46 (1989) (Kennedy, J., dissenting); *American Jewish Congress v. Chicago*, 827 F.2d 120, 128-40 (7th Cir. 1987) (Easterbrook, J., dissenting) . . . Religious imagery on city seals does not raise taxes (seals with crosses are no more costly to produce than seals using other symbols) or penalize nonobservance. The Constitution distinguishes threats from shadows. Zion's seal has been in use for 89 years without stifling religious diversity or slowing the conversion of a religious enclave to a secular city. App. 39a-40a.

There is an historical basis for requiring that government coercion be a necessary element of an Establishment Clause violation. James Madison, when he introduced the Establishment Clause in the First Congress, stated that he "apprehended the meaning of the words to be, that Congress should not establish a religion, and enforce the legal observation of it by law, nor compel men to worship it in a manner contrary to their conscience." (1 Annals of Congress 730 (J. Gales ed. 1834) (Aug. 15, 1789). Madison also stated that the Establishment Clause would prevent the situation in which "one sect might obtain preeminence, or two combine together, and establish a religion to which they would compel others to conform."

Id. at 731. Similarly, Thomas Jefferson's Virginia Bill for Religious Liberty provided in part: "That no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened, in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief." 12 Hening, Statutes of Virginia 84 (1823) (quoted in *Everson v. Board of Education*, 330 U.S. 1, 13 (1947). See generally, McConnell, *Coercion: The Lost Element of Establishment*, 27 Wm. & Mary L. Rev. 933 (1986).

The Petitioners submit that the constitutional question should be whether the governmental seal, display or practice had a coercive effect on nonadherents, rather than whether it is deemed an "endorsement" of religion or a particular religious sect.

The Respondents will no doubt point out that the residents of Zion must display a city sticker containing the Zion seal on the windshield of their automobiles if they own and maintain an automobile within the City of Zion. However, nonadherents who object to the religious imagery may cut it out or cover it up. *Wooley v. Maynard*, 430 U.S. 705 (1977).

As Judge Easterbrook indicated in his dissent: "Perhaps a seal could penalize non-belief by striking fear into the hearts of viewers. See *Friedman v. Board of County Commissioners of Bernalillo County*, 781 F.2d 777 (10th Cir. 1985) (in banc). 'Con esta vencemos', Bernalillo County's slogan, was one the Jesuits used when burning heretics. When the police cars bearing it toured a predominantly Indian population, which had been mistreated by the Christians, there was reason to fear that the 'Chris-

tian police' were at hand, perhaps with the Grand Inquisitor in tow. 781 F.2d at 779. Zion's seal carries no such message to an objective (or any other) observer, and Rolling Meadows' is pallid." App. 40a.

As a test in Establishment Clause cases, "coercion" may not be perfect, but it is better than "endorsement" in deciding what should be prohibited and what should be permitted. This case is a good example. Judges Bauer and Flaum saw the Zion seal, emblem, and logo as an "endorsement" of the Christian faith and the Christian Catholic Church. On the other hand, Judges Easterbrook, Cudahy and Manion viewed the same seal, emblem, and logo as an acknowledgment or commemoration of Zion's historical origins. Regrettably, tests which are so subjective in nature do not serve our judicial system well. We need objective standards which produce consistency in the result of cases so that the winner or loser is not determined by the judge's predisposed views. Beauty may be in the eye of the beholder, but justice is not a beauty contest.

In this case, the Respondents used their interpretation of the Establishment Clause as a sword to attack religious imagery with which they disagreed. However, thus used, the Establishment Clause puts the nation into the position of "preferring those who believe in no religion over those who do believe." *Zorach v. Clausen*, 343 U.S. 306 (1952).

CONCLUSION

For the foregoing reasons, Petitioners respectfully request that this petition for a writ of certiorari to the United States Court of Appeals for the Seventh Circuit be granted and the case be set for plenary review, or,

in the alternative, that a decision on this petition for certiorari be deferred until this Court has decided *Lee v. Weisman*.

Respectfully submitted,

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91-299

No.

FILED

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IN THE

Supreme Court of the United States

OCTOBER TERM, 1991

CITY OF ZION, et al.,

Petitioners,

v.

CLINT W. HARRIS, et al.,

Respondents.

Petition For Writ Of Certiorari To The United States Court Of Appeals For The Seventh Circuit

APPENDIX TO THE PETITION FOR WRIT OF CERTIORARI

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APPENDIX TO THE PETITION FOR WRIT OF CERTIORARI

IN THE
UNITED STATES COURT OF APPEALS
FOR THE SEVENTH CIRCUIT

No. 90-1542

CLINT W. HARRIS and
THE SOCIETY OF SEPARATIONISTS, INC.,

Plaintiffs-Appellees,

v.

CITY OF ZION, LAKE COUNTY, ILLINOIS,
MAYOR OF ZION and ZION CITY COUNCIL,

Defendants-Appellants.

Appeal for the United States District Court
for the Northern District of Illinois.
No. 87 C 7204—**James B. Zagel**, *Judge.*

No. 90-1673

THEODORE M. KUHN and
THE SOCIETY OF SEPARATIONISTS, INC.,

Plaintiffs-Appellants,

v.

CITY OF ROLLING MEADOWS, MAYOR OF ROLLING MEADOWS
and ROLLING MEADOWS CITY COUNCIL,

Defendants-Appellees.

Appeal from the United States District Court
for the Northern District of Illinois.
No. 87 C 7205—**James B. Zagel**, *Judge.*

ARGUED SEPTEMBER 17, 1990—DECIDED MARCH 19, 1991

Before BAUER, *Chief Judge*, FLAUM and EASTERBROOK, *Circuit Judges*.

BAUER, *Chief Judge*. In these two appeals, consolidated for decision in the district court, we are asked to determine whether the Establishment Clause of the first amendment prohibits the use of sectarian religious symbolism on a municipality's corporate seal. In both cases, we find that sectarian religious imagery simply has no place on municipal seals.

In *Kuhn v. City of Rolling Meadows* and *Harris v. City of Zion*, both at 729 F. Supp. 1242 (N.D. Ill. 1990), the Society of Separationists ("Society") and two of its members, Theodore M. Kuhn and Clint W. Harris, filed suit against the cities of Rolling Meadows and Zion, respectively, as well as against their mayors and members of their city councils in their official capacities, under 42 U.S.C. § 1983. Both suits seek declaratory and injunctive relief. The plaintiffs in each case claim that the seal of Rolling Meadows and the seal, emblem and logo of Zion violate the Establishment Clause of the first amendment because they contain Christian symbolism. All parties moved for summary judgment under Fed. R. Civ. P. 56.

The district judge drew a fine distinction between the two cases. In *Kuhn*, the district court found that, although the official seal of Rolling Meadows contains a Latin cross, it does not violate the first amendment. Thus, the court denied the plaintiffs' motion and later entered judgment for the City of Rolling Meadows. In *Harris*, however, the district court found that Zion's seal, emblem and logo do present constitutional violations. The court granted the plaintiffs' motion for summary judgment, enjoining Zion from further use of its current seal, emblem and logo. Theodore M. Kuhn and the Society (plaintiffs in *Kuhn*) and the City of Zion (defendant in *Harris*) appealed. Finding that both the seal of Rolling Meadows and the seal, emblem, and logo of Zion represent unconstitutional uses

of religious imagery, we reverse the district court judgment in *Kuhn*, and affirm in *Harris*.[1]

I. Background

A. Rolling Meadows

Rolling Meadows adopted its current seal in 1960, in celebration of the City's fifth anniversary. The seal was designed as a school art assignment by Cheryl Knudsen, then an eighth grade student at the Salk School in Rolling Meadows.[2] Knudsen simply drew the things she saw in Rolling Meadows: inside her design of a four-leaf clover, she drew a tree in one section, a bird in another, a school in the third, and the new church being built in her neighborhood in the last section. The anniversary committee that presented the winning design to the City Council for approval altered Knudsen's design somewhat. The tree was changed to a leaf, and the bird was replaced by a water tower and two industrial buildings. The neighborhood church was retained. This final design was approved by the Rolling Meadows City Council in June 1960. (See Appendix A for Rolling Meadows seal.) The Rolling Meadows seal is displayed on all City-owned vehicles, including police patrol cars. The seal is also found on City letterhead, on

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[1] With no material issues of fact in dispute, the district court ruled on the motions for summary judgment as a matter of law. It is well-settled that whether a government display violates the first amendment is indeed a question of law. *See Mather v. Village of Mundelein*, 864 F.2d 1291, 1292 (7th Cir. 1989); *American Jewish Congress v. City of Chicago*, 827 F.2d 120, 123 (majority opinion), 129-30 (7th Cir. 1987) (J. Easterbrook, dissenting). Thus, on review we examine the issues *de novo* with "no deference to the district court's resolution." *Mather*, 864 F.2d at 1292.

[2] There is some dispute in the record concerning the school that Knudsen attended and her grade in that school when she designed the seal. As the district court properly found, these facts are irrelevant, having no bearing on the larger issues in the appeal. Resolution of such disputes is therefore unnecessary.

the shoulder patches worn by uniformed members of the Rolling Meadows Police Department, on the residents' garbage sacks, on vehicle tax stickers, and in the City Council chambers.

Kuhn and the Society sued, objecting to the Latin cross (i.e. a cross whose base stem is longer than the other three arms) in the right quadrant of the Rolling Meadows seal. This cross stands prominently before a one story building—the church that was under construction in Cheryl Knudsen's neighborhood back in 1960. While the building depicted in the right quadrant of the seal is not obviously a church (its flat appearance could suggest another industrial building or a school), there is no doubt that the structure in front of the building is a Latin cross. There also can be no doubt that a Latin cross is the principal and unmistakable symbol of Christianity as practiced in this country today. *See American Civil Liberties Union v. City of St. Charles*, 794 F.2d 265, 267 (7th Cir.) (enjoining St. Charles' prominent display of a lighted Latin Cross as part of the municipality's annual Christmas display), *cert. denied*, 479 U.S. 961 (1986).

Kuhn and the Society claimed that the presence of the cross on the Rolling Meadows seal promotes or endorses Christianity and, thus, violates the first amendment which prohibits any law "respecting the establishment of religion." U.S. Const. amend. I. The district court found that, in the context of the Rolling Meadows seal, the relation between the cross and Christianity is weak. The court believed that the other images in the seal—specifically, the leaf, the industrial scene and the school—"neutralize" the sectarian impact of the cross and preclude any unconstitutional endorsement of Christianity. *Kuhn*, 729 F. Supp. at 1248. From this decision, Kuhn and the Society appealed.

B. Zion

To understand the genesis and design of Zion's corporate seal, emblem and logo, we must consider the rather

unique history of the City. In 1896, the Reverend John Alexander Dowie founded the Christian Catholic Church, an evangelical protestant sect that still flourishes today in a world-wide fellowship. Six years after the founding of the Church, Reverend Dowie established the City of Zion in Lake County, Illinois, in March 1902. The May 3, 1902 edition of "Leaves of Healing," the Church newsletter edited by Dowie, explains the reasons for which Zion was founded: "Zion City . . . is being built for the purpose of the extension of the kingdom of God upon earth . . . where God shall rule in every department of family, industry, commercial, educational, ecclesiastical and political life."

At the first meeting of the Zion City Council on May 6, 1902, Reverend Dowie, who had assumed the title "General Overseer of the Christian Catholic Church in Zion," presented the new City Council with a proposed corporate seal. This proposed seal consisted of a shield draped with a ribbon that reads "God Reigns" and encircled by the words "Corporate Seal" and "City of Zion, Illinois." The shield lies in the center of the seal and is divided into four sections. Each section contains a different symbol. The left section contains a Latin cross; the upper section contains a dove carrying a branch; the right section contains a sword and a crown; and the lower section contains the name "Zion." In presenting the proposed seal to the Zion City Council, Reverend Dowie urged:

> I ask you to accept (this seal) and use it reverently. Let no hand ever hold this lever and put this seal to anything that God does not approve. Let the officer who uses this seal feel, as he pulls this lever and makes this impression, "God Reigns," that the document must be such a one as God approves.
>
> May every commission of every officer which bears the seal of this City be looked upon as solemn thing; that it is a commission to bear such authority, however small or great, as God's minister—God's minister in law—God's minister in the Eternal Covenant in a measure.

Minutes of First Council Meeting, City of Zion, May 6. 1902. Reverend Dowie also explained the meaning of the symbols included in the seal:

> Look at the Dove which is the emblem of the Holy Spirit, bearing the Message of Peace and Love over the seas. The Cross represents everything to us in Redemption, Salvation, Healing, Cleaning and Keeping Power. The Sword is the Sword of the Spirit, which is the Word of God. The Crown is the Crown of Glory, the Crown of Joy, the Crown of Righteousness, the Crown of Rejoicing.

Id.

The City Council unanimously approved Reverend Dowie's proposal, and his design has remained the corporate seal for the City of Zion until the present day.[3] (See Appendix B for the Zion seal.) The Zion City Council later designed the City's emblem and logo. The emblem is simply the central part of the seal, consisting of the shield with its four sections, and the ribbon that reads "God Reigns." The logo also is derived from the seal. The logo is circular and contains a large "Z." To the left of the "Z" lies a Latin cross; to the right of the "Z" lies the crown and the scepter; and above the "Z" flies the dove carrying the branch. (See Appendices C and D for the Zion emblem and logo.) The seal or emblem appears on the City flag, on the City letterhead, in the City Council chambers, on City vehicle stickers of all vehicles operated by Zion residents, and on the shoulder patches of City police officers and fire fighters. The logo appears on the Zion water tower and on City street signs.

The district court found that the images displayed on the Zion seal, emblem, and logo function as strong symbols of a particular sect of Christianity with nothing to

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[3] The sword in the right section of the shield was later changed to a scepter. This is the only variation in Zion's present seal from Reverend Dowie's original design.

"neutralize" the religious message. "The City of Zion's seal, emblem and logo have the effect of endorsing a Christian message. Nothing more is required to demonstrate a violation of the Establishment Clause." *Harris v. City of Zion*, 729 F. Supp. at 1250 (quoting *County of Allegheny v. American Civil Liberties Union*, 109 S. Ct. 3086, 3105 (1989)). Thus, the district court granted the motion for summary judgment of Harris and the Society and permanently enjoined the display of Zion's seal, emblem or logo in their current forms. The City of Zion appealed.

II. Discussion

A. Standing

The first issue we must consider is whether the plaintiffs have standing to maintain this suit. Because Article III of the Constitution limits the "judicial power" of the United States to the resolution of "cases and controversies," the authority of federal courts "cannot be defined, and indeed has no substance, without reference to the necessity to adjudge the legal rights of litigants in actual controversies." *Valley Forge Christian College v. Americans United for Separation of Church and State*, 454 U.S. 464, 471 (1981) (quoting *Liverpool S.S. Co. v. Commissioners of Emigration*, 113 U.S. 33, 39 (1885)). *See also Allen v. Wright*, 468 U.S. 737, 750 (1983). To have standing, the plaintiff must have "alleged such a personal stake in the outcome of the controversy as to assure that concrete adverseness which sharpens the presentation of issues upon which the court so largely depends for illumination of difficult constitutional questions." *Baker v. Carr*, 369 U.S. 186, 204 (1961).

In order to establish a "personal stake" in the case, a plaintiff must show that he has suffered "some threatened or actual injury resulting from the putatively illegal action. . . ." *Warth v. Seldin*, 422 U.S. 490, 499 (1974) (quoting *Linda R. S. v. Richard D.*, 410 U.S. 614, 617 (1973)). *See also Moose Lodge No. 107 v. Irvis*, 407 U.S.

163, 166-67 (1972); *Flast v. Cohen*, 392 U.S. 83, 101 (1968). That injury must be fairly traceable to the challenged action of the defendant, and it must be likely to be redressed by a favorable decision. *Valley Forge*, 454 U.S. at 472. The requirement that the plaintiff allege an "injury-in-fact," whether economic or non-economic, excludes simple indignation as a basis for Article III standing. That the plaintiffs may be offended by the defendants' conduct is not enough to confer standing. *St. Charles*, 794 F.2d at 268. *See also Allen*, 468 U.S. at 751 ("The injury alleged must be 'distinct and palpable,' and not 'abstract' or 'conjectural' or 'hypothetical.' ") (quoting *Gladstone, Realtors v. Village of Bellwood*, 441 U.S. 91, 100 (1979) and *Los Angeles v. Lyons*, 461 U.S. 95, 101-02 (1983)); *People Organized for Welfare and Employment Rights v. Thompson*, 727 F.2d 167, 171 (7th Cir. 1984) ("The injury brought about by a violation of law must . . . affect one's possessions or bodily integrity or freedom of action, . . . and not just one's opinions, aspirations or ideology.") The federal courts simply are not constituted as "ombudsmen of the general welfare." *Valley Forge*, 454 U.S. at 487.

With these general considerations in mind, we turn to the plaintiffs' claims. Because the Society alleges no injury to itself, its standing depends on that of its members: the individual plaintiffs Kuhn and Harris. *Valley Forge Christian College*, 454 U.S. at 476 n.14; *Warth*, 422 U.S. at 511; *St. Charles*, 794 F.2d at 267. Kuhn and Harris each allege several direct burdens imposed on them by the presence of the religious symbols in the City seals.[4] Kuhn claims he is injured by the requirement that he display the Rolling Meadows seal, which is depicted in the municipality's vehicle tax sticker, on the windshield of his automobile; that he is likewise required to dispose his household refuse in garbage sacks that display the seal;

[4] Although Kuhn and Harris allege that they are taxpayers, they do not claim injury from any expenditure of tax revenues by either city to display or maintain the seals. Thus, their status as taxpayers is irrelevant. *See St. Charles*, 794 F.2d at 267.

and finally, that he "mightily strives to avoid any visual contact" with the Rolling Meadows seal by utilizing alternative travel routes. Harris alleges similar types of injury—that he is required to display on his automobile the Zion vehicle tax sticker which, like the Rolling Meadows sticker, contains the City's seal, and that he too "mightily strives" to avoid viewing Zion's seal, emblem or logo by altering his travel routes. Specifically, Harris alleges that he avoids the particular route that brings him within visual contact of Zion's water tower which exhibits the Zion logo. Following our decision in *St. Charles*, 794 F.2d 265 (concluding that the ACLU had standing to challenge the lighted cross in St. Charles' Christmas display), the district court held that both Kuhn and Harris alleged sufficient injury to confer standing on these plaintiffs. We agree.

Regardless of the overstated language of the complaints, the plaintiffs' alleged injuries, however slight, are indeed judicially cognizable. As the Supreme Court stated, "An identifiable trifle is enough for standing to fight out a question of principle; the trifle is the basis for standing and the principle supplies the motivation." *United States v. SCRAP*, 412 U.S. 669, 689 n.14 (1972) (quoting Davis, *Standing: Taxpayers and Others*, 35 U. Chi. L. Rev. 601, 613 (1968)). The injuries claimed by Kuhn and Harris are little more than "identifiable trifles." As noted above, the fact that the plaintiffs may be offended by the seals of Rolling Meadows and Zion does not confer standing. It is the willingness of the plaintiffs to incur a tangible, albeit small cost that validates the existence of genuine distress and warrants the invocation of federal jurisdiction. *St. Charles*, 794 F.2d at 268. *See also Saladin v. City of Milledgeville*, 812 F.2d 687, 690-692 (11th Cir. 1987) (appellants had standing to challenge the constitutionality of the Milledgeville seal which contained the word "Christianity" in the center of the seal).

For the purposes of standing, we need not consider if the plaintiffs can *prove* injury. It is enough that the plaintiffs Kuhn and Harris have pleaded good-faith allegations of damage that can be remedied by the federal courts.

The test for standing, as for jurisdiction generally, is what the complaint alleges, not what the evidence shows. *St. Charles*, 794 F.2d at 269. "If a plaintiff merely fails to prove injury, his failure goes to damages (or in an equity case like this, to the right to obtain an injunction), rather than to jurisdiction." *Id.* That the allegations of a complaint may be sufficient to confer standing also is supported by *South East Lake View Neighbors v. Department of Housing and Urban Development*, 685 F.2d 1027, 1034 (7th Cir. 1982), where this court declared:

> A challenge to standing does not justify an inquiry into the strength of a complaint. Questions of standing deal exclusively with whether the plaintiff alleged facts satisfying the constitutional and prudential limitations of the doctrine. The ability of the complaint on its merits to survive a summary judgment motion or support an award in law or equity after a full trial is irrelevant. . . . Consequently, the district court considering a motion to dismiss for lack of standing accepts all material allegations in the complaint as true and liberally construes the document in favor of the plaintiff.

Id. at 1034 (citations omitted). Thus, Kuhn and Harris have sufficiently alleged a personal stake in this litigation to justify the exercise of the court's remedial powers on their behalf. The litigants, then, have standing to maintain these suits.

In his dissent, *infra* at 33, Judge Easterbrook disagrees with our analysis. He doubts that Kuhn and Harris experience the sort of injury necessary for standing. Judge Easterbrook cites *Lujan v. National Wildlife Federation*, 110 S. Ct. 3177 (1990), to suggest that Kuhn and Harris may not sufficiently have "proved" their injuries. We disagree with this interpretation. Conferring standing upon Kuhn and Harris in no way conflicts with *Lujan*. On the contrary, Kuhn and Harris fully satisfy the logic of *Lujan*.

In *Lujan*, a national wildlife group challenged the entire "land withdrawal review program" of the Bureau of

Land Management. This program determined the status of public land and its availability for private uses such as mining. The plaintiffs claimed a right to challenge the Bureau's decisions under § 10(a) of the Administrative Procedure Act, 5 U.S.C. § 702, which provides: "A person suffering legal wrong because of agency action, or adversely affected or aggrieved by agency action within the meaning of a relevant statute, is entitled to judicial review thereof." The Supreme Court determined that the plaintiffs did not satisfy § 702's requirements for judicial review because they failed to identify an "agency action" within the meaning of § 702. The court held that neither the allegations of the complaint nor the supporting affidavits "enable the respondents to challenge the entirety of the so-called 'land withdrawal review program.' " *Id.* The Supreme Court, then, denied standing because the plaintiffs failed to meet the statutory requirement that they be adversely affected or aggrieved by an agency action.

We note that in its discussion of standing, the *Lujan* Court focused on the allegations of the complaint and turned to the affidavits to search for any saving support. At no time did the Court state that well-pleaded allegations of the complaint, if they appropriately identified an "agency action," would not be sufficient to confer standing. *See* 110 S. Ct. at 3189-93. The failure of the plaintiffs—evident in both the complaints and affidavits—was that they sought "wholesale improvement of the [Bureau's] program by court decree, rather than in the offices of the Department [of the Interior] or the halls of Congress, where programmatic improvements are normally made." *Id.* at 3190.[5]

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[5] Even if *Lujan* somehow is read to stand for the dissent's proposition that the plaintiffs must be "put to their proof," the instant cases are clearly distinguishable from *Lujan*. *Lujan* involved judicial review of an administrative action; standing to challenge such an action was determined by statutory interpretation. In *Kuhn* and *Harris*, we must grapple with the meaning and implication of the first amendment. Standing for Establishment Clause claims should be determined primarily by applying the well-settled law from prior Establishment Clause cases, not by applying an ill-suited analysis from an inapposite case.

Thus, when the dissent suggests that, after *Lujan*, Kuhn and Harris "must do more than allege; in response to a motion for summary judgment, they must produce affidavits showing the essential kind of injury," it blurs the distinction between the allegations sufficient to confer standing and the evidence necessary to support a motion for summary judgment. As to the former, our above review of the plaintiffs' well-pleaded allegations makes clear that Kuhn and Harris have adequately alleged palpable injuries. But as to the latter, we need consider further both the governing law and the record to assess the dissent's argument that Kuhn and Harris have not sufficiently proved their allegations of injury. Such an examination leads us to conclude that the claims of Kuhn and Harris do not suffer from a failure of proof.

Rule 56(e) states:

> When a motion for summary judgment is made and supported as provided in this rule, an adverse party may not rest upon the mere allegations or denials of the adverse party's pleading, but the adverse party's response, by affidavits or as otherwise provided in this rule, must set forth specific facts showing that there is a genuine issue for trial. If the adverse party does not so respond, summary judgment, if appropriate, shall be entered against the adverse party.

Fed. R. Civ. P. 56(e). These two sentences were added in 1963 to overcome the line of cases, chiefly in the Third Circuit, which had impaired the utility of the summary judgment device by permitting the adverse party to rest on the pleadings, which on their face may present a genuine issue for trial. Rule 56 requires, then, that the adverse party present some evidence to block a grant of summary judgment for the movant. *See* Notes of Advisory Committee on Rules, Fed. R. Civ. P. 56; *see also Celotex Corp. v. Catrett*, 477 U.S. 317, 324 (1986) ("[Rule 56] requires the nonmoving party to go beyond the pleadings and by her own affidavits, or by the depositions, answers to interrogatories, and admissions on file, designate spe-

cific facts showing that there is a genuine issue for trial.") (quotations omitted).

A close examination of the record demonstrates the correctness of the district court's finding that no material facts were in dispute, making summary judgment an appropriate resolution of these cases. The Cities of Rolling Meadows and Zion simply failed to challenge the factual allegations of injury that Kuhn and Harris declared in their affidavits. For instance, in its answer to Kuhn's motion for summary judgment, Rolling Meadows neglected to oppose Kuhn's statements that he seeks to avoid contact with the Rolling Meadows seal and that the City would not collect his personal refuse because he refused to place the garbage in the official bag that depicts the objectionable seal. Instead, the city argued that the seal does not endorse religion. To that end, Rolling Meadows submitted affidavits from several individuals to demonstrate the absence of any sectarian endorsement.[6] By its failure to challenge the declarations of injury in Kuhn's affidavit, the City of Rolling Meadows accepted those statements as true, and waived any claim that Kuhn's allegations of injury present a triable issue.

Similarly, in *Harris*, the City of Zion also failed to challenge Harris's declarations of injury contained in his affidavit. Harris stated that he avoids certain routes that bring him within visual contact of the Zion seal. Nowhere does the City challenge these averments. Thus, like Rolling Meadows, Zion must be deemed to have accepted these declarations; therefore, there is no genuine issue of fact suitable for trial concerning Harris's injuries. As Fed. R. Civ. P. 56(e) and *Celotex* instruct us, one of the principal

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[6] Specifically, Rolling Meadows submitted the affidavits of Cheryl Knudsen Keifer, the school girl who designed the seal, Phil Prete, a 1960 alderman of the city who participated in the seal's adoption, William Ahrens, a Rolling Meadows public official who declares that the seal's purpose is not to establish religion, and James Muldowney, an engineer who measured the actual space that the image of the cross occupies on the seal.

purposes of the summary judgment rule is to isolate and dispose of factually unsupported claims or defenses. 477 U.S. at 324. The district court correctly employed the mechanism of summary judgment in determining that Kuhn and Harris provided sufficient, uncontested allegations of injury.[7]

The dissent also employs a touch of hyperbole to add vigor to its arguments. When discussing why the *Harris* case "looks like a put-up job," the dissent compares Harris's claims of injury with the allegations in *St. Charles* and *Doe v. Village of Crestwood*, 917 F.2d 1476 (7th Cir. 1990). The dissent describes how the plaintiffs in those earlier cases were compelled by religious scruples "to change the pattern of their lives." For Harris, the seal is only "an attractive nuisance, not an irritant compelling changes of the sort we discussed in *St. Charles* and *Crestwood*." *Infra* at 34. But what, in fact, were the injuries in *St. Charles* and *Crestwood* that so outweigh the injuries of Kuhn and Harris? In *St. Charles*, the plaintiffs argued that "they were so offended by the lighted

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[7] In developing its argument that Kuhn and Harris have failed in their proofs, the dissent mischaracterizes the record. For example, the dissent states: "[D]espite what the majority says, Kuhn does *not* allege that he goes out of his way to avoid public displays of the seal. His affidavit omits any such assertion, contending instead that he is embarrassed by the seal, and he does not enter public buildings where it appears." *See infra* at 37 (emphasis in original). These statements are not accurate. First, as we have described, Kuhn alleged specifically in his complaint (which is, of course, the primary focus of the standing inquiry) that "he will often avoid using the route to the downtown area of Rolling Meadows . . . where the seal of the City of Rolling Meadows is most prominently displayed." *See* Third Amended Complaint, para. 8. Second, in his affidavit submitted in support of his motion for summary judgment, Kuhn states: "In order to avoid seeing the Rolling Meadows seal, I avoid public offices of the City of Rolling Meadows such as the City Hall and the Public Works Building." *See* Affidavit of Theodore M. Kuhn, para. 5. As we discuss above, the city never challenged this statement of injury. Nowhere in his affidavit does Kuhn state that he is "embarrassed" by the seal.

cross that they departed from their accustomed routes of travel to avoid seeing it." 794 F.2d at 267. Such an injury was sufficient to confer standing on that plaintiff. (We note that the objectionable government exhibit in *St. Charles*, the lighted cross on top of the firehouse, was displayed only at Christmas time for, at most, five weeks per year.) In *Crestwood*, the injury that provided standing was simply that John Doe, a resident of the Village of Crestwood, could not enjoy the use of a beer garden for a few hours one afternoon each year. 917 F.2d at 1478. Hardly the kind of injury that would lead to a change in the very pattern of one's life.

Kuhn and Harris at least endure as much of an injury as did the plaintiffs in *St. Charles* and *Crestwood*. If anything, Kuhn and Harris probably suffer an even greater degree of distress due to the fact that the seals of Rolling Meadows and Zion are displayed year-round, throughout the cities, causing these plaintiffs to alter permanently their behavior. *Cf. Friedman v. Board of County Commissioners of Bernalillo County*, 781 F.2d 777, 782 (10th Cir. 1985) (Comparing the challenged seal of Bernalillo County to the creche display in *Lynch v. Donnelly*, 465 U.S. 668 (1984), the Tenth Circuit noted, "The seal, unlike the creche, pervades the daily lives of county residents; [the creche] is displayed once a year for a brief period on a single parcel of government land. [The seal] appears on all county paper work, on all county vehicles, even on county sheriff's uniforms."). Kuhn and Harris even offer claims of injury that did not exist in *St. Charles*. Kuhn alleges (and the City of Rolling Meadows admits) that he is required to dispose of his refuse in garbage bags that depict the seal. Both Kuhn and Harris allege (and both cities admit) that they are required to display their Cities' tax sticker, which contains the challenged seals, on their car windshields.[8]

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[8] The dissent claims that the effect of *Wooley v. Maynard*, 430 U.S. 705 (1977), ought to be addressed. We fail to see how *Wooley*

(Footnote continued on following page)

The dissent also argues that conferring standing on Kuhn and Harris represents a departure from circuit precedent, citing Judge Flaum's opinion in *Freedom from Religion Foundation, Inc. v. Zielke*, 845 F.2d 1463 (7th Cir. 1988). We disagree. On the contrary, *Zielke* provides additional support for our analysis and holding in the instant cases. *Zielke* supports the proposition that well-pleaded allegations of palpable injury will satisfy the standing requirement. The reason that the plaintiffs in *Zielke* failed to obtain standing was not due to a "failure of proof." Instead, the *Zielke* plaintiffs failed to satisfy the standing requirement because they were unable to allege any true injury. In *Zielke*, this court declared:

> Provided a litigant alleges the existence of a distinct and palpable injury, even a minor injury can satisfy the case or controversy requirement of Article III . . . . [The plaintiffs] allege that the display [of a monument depicting the Ten Commandments in a public park] is a rebuke to their religious beliefs and that they are offended by its presence; but they admit that they have not altered their behavior as a result of the monument. The psychological harm that results from witnessing conduct with which one disagrees, however, is not sufficient to confer standing on a litigant.

845 F.2d at 1467 (citations omitted). *Zielke* supports conferring standing upon Kuhn and Harris. The *Zielke* plaintiffs never argued that they changed their behavior, as

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[8] *continued*

applies to this case. There are simply no facts in the record to indicate that Kuhn and Harris ever tried to cover up their vehicle tax stickers, or how Rolling Meadows and Zion would react if they attempted to do so. We can only speculate—or we could deny standing because Kuhn and Harris did not cover up or cut out the objectionable part of their stickers and thereby incur criminal liability, as did the plaintiffs in *Wooley*. Either of these approaches is misguided; there are sufficient allegations in the complaints to confer standing on Kuhn and Harris.

Kuhn and Harris have stated in both their complaints and affidavits.

Behind this exposition of the case law "lies the practical recognition that if the injury, tenuous though it be, suffered by the involuntary audience for a display alleged to constitute an establishment of religion does not confer standing to sue, there will be no judicial remedy against establishments of religion that do not depend on public funds." *St. Charles*, 794 F.2d at 268. This "practical recognition" in no way suggests that Kuhn and Harris have not satisfied the legal standards necessary for standing. Instead, this notion only points out that if Kuhn and Harris are not permitted to sue, then there is simply no way to test the constitutionality of the city seals.

B. The Establishment Clause

We turn now to the merits of these appeals. Because there were no material issues in dispute, the district court appropriately resolved these cases on summary judgment. It remains for us to correct the district court's reluctance to apply the full breadth of Establishment Clause freedoms and to reiterate our commitment to an energetic first amendment.

The first amendment provides that "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." U.S. Const. amend. I. It is generally accepted that the framers had two purposes in mind when they drafted the above quoted language: "to prevent the establishment of a national church, and to forbid a national preference of one Christian sect over another." *American Jewish Congress v. City of Chicago*, 827 F.2d 120, 123 (7th Cir. 1987) (holding that the placement of a nativity scene in Chicago's City Hall fostered an identification of the City with Christianity, thus violating the Establishment Clause).

Perhaps originally the Religion Clauses merely sought to protect the diversity of faiths and practices within Christianity itself. Thus, Joseph Story could fairly write that

"the real object of the [first] amendment was, not to countenance, much less to advance, Mahometanism, or Judaism, or infidelity, by prostrating Christianity; but to exclude all rivalry among Christian sects, and to prevent any national ecclesiastical establishment, which should give to a hierarchy the exclusive patronage of the national government." 2 J. Story, Commentaries on the Constitution of the United States § 1877 at 594 (1851) (quoted in *Wallace v. Jaffree*, 472 U.S. 38, 52 n.36 (1985)). *See also American Jewish Congress*, 827 F.2d at 123-24. But when the principles of religious freedom and tolerance were examined "in the crucible of litigation," the Supreme Court "unambiguously concluded that . . . the first amendment embraces the right to select any religious faith or none at all." *Wallace*, 472 U.S. at 52-53.

In addition to the individual's complete freedom of conscience, "[t]he Religion Clauses also have come to stand for the principle of governmental neutrality, meaning not only that government should not favor one religion over another, but also that government should not favor religion over nonreligion." *American Jewish Congress*, 827 F.2d at 124. With the incorporation of first amendment freedoms into the Due Process Clause of the fourteenth amendment,[9] "[t]he modern Supreme Court has treated the establishment clause as a directive to the courts to strike down all public acts, federal, state, and local, whose primary purpose or predominant effect is to promote one religious group at the expense of others or even promote religion as a whole at the expense of the nonreligious, a position that treats even the nonreligious simply as another sect." *St. Charles*, 794 F.2d at 270.

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[9] *See Cantwell v. Connecticut*, 310 U.S. 296, 303 (1940) ("The fundamental concept of liberty embodied in [the fourteenth amendment] embraces the liberties guaranteed by the first amendment. The first amendment declares that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. The fourteenth amendment has rendered the legislatures of the states as incompetent as Congress to enact such laws.").

Needless to say, determining if a given public act promotes a particular religious sect (including, as we have said, the sect of nonbelievers) is no easy task. Yet, in this delicate area of constitutional adjudication, we are reminded that the first amendment does not merely prohibit the establishment of a state church or a state religion; instead, it demands that there should be no law even *respecting* the establishment of religion. A given law or governmental practice might not establish a state religion but nevertheless be one "respecting" such a religion, and hence offend the first amendment. *See Lemon v. Kurtzman*, 403 U.S. 602, 612 (1971) (holding that the statutory programs of Rhode Island and Pennsyivania that provide state aid to church-related elementary and secondary schools are unconstitutional). At the same time, "it has never been thought possible or even desirable to enforce a regime of total separation between religion and government." *Committee for Public Education v. Nyquist*, 413 U.S. 756, 760 (1973). As a consequence, cases arising under the Religion Clauses of the first amendment have presented some of the most perplexing questions in constitutional law. *Id.* Our task, then, is to assess the seals of Rolling Meadows and Zion in light of these constitutional principles.

To determine if the challenged government conduct does indeed offend the constitution, we rely upon the now familiar three-prong test that was first annunciated in *Lemon v. Kurtzman*, 403 U.S. 602, and recently reconfirmed in *County of Allegheny v. American Civil Liberties Union*, 109 S. Ct. 3086.[10] If a statute or practice that

[10] The dissent expends considerable effort counting justices and speculating on the future of Establishment Clause jurisprudence in order to suggest that the holding of *County of Allegheny* is "shaky at best." *Infra* at 40. We submit that the fact that *County of Allegheny* was a 5-4 decision, and that one of the members of the majority has since left the court, is not relevant; *County of Allegheny* is still the law of the land, and should be followed by intermediate federal courts of appeals unless and until we are given contrary direction from the Supreme Court.

touches upon religion is to be permissible under the Establishment Clause, then 1) it must have a secular purpose (i.e. its purpose must not be to advance particular religious beliefs); 2) it must neither advance nor inhibit religion in its principal or primary effect; and 3) it must not foster an excessive entanglement with religion. *County of Allegheny*, 109 S. Ct. at 3100; *Lemon*, 403 U.S. at 612-613. The challenged practice or statute—here the corporate seal of Rolling Meadows and the seal, emblem and logo of Zion—must pass each of these tests to be found constitutional.

1. Rolling Meadows

The district court correctly limited the examination of the constitutionality of the Rolling Meadows seal to the second prong of *Lemon*; the seal neither evinces an illegitimate purpose nor fosters any religious entanglement. Thus, the "effects" element forms the critical inquiry of this appeal.

Briefly, as to the first *Lemon* element, it is clear that Cheryl Knudsen, the school girl who essentially designed the seal, acted with no unconstitutional purpose in mind. Knudsen simply drew what she saw as she observed her growing community. And in adopting Knudsen's design in celebration of the City's fifth anniversary, Rolling Meadows did not abandon its fundamental neutrality. *See American Jewish Congress*, 827 F.2d at 126. The City Council adopted the child's entry in order to provide the City with a pleasing design for its seal. There is no evidence to suggest that the city sought to encourage religion in general or Christianity in particular with the adoption and use of the seal. That the City needed an official Rolling Meadows seal to identify city property and correspondence is without question. Thus, the secular purpose element of the *Lemon* analysis is satisfied, as the City's intent in adopting the seal was neither to advance nor inhibit religious practice. *See Edwards v. Aguillard*, 482 U.S. 578, 585 (1987). *See also Lynch v. Donnelly*, 465 U.S. 668, 690 (1984) (O'Connor, J., concurring).

Similarly, the Rolling Meadows seal creates no entanglement with religion. The fact that the seal happens to depict a church in Ms. Knudsen's neighborhood, the Community Church of Rolling Meadows, does not necessarily entangle the city's business with the mission of the depicted church. There is no evidence in the record to suggest that the Community Church ever intruded into the affairs of the City or that the City ever participated in the policies or operations of the Community Church. Thus, the third prong of the *Lemon* test is also satisfied.

The second, "effects" element of *Lemon*, however, is not so easily met. The aim of the "effects" or endorsement element is to prevent "government from conveying or attempting to convey a message that religion or a particular religious belief is favored or preferred. . . . Whether the word is endorsement, favoritism, or promotion, the essential principle remains the same: the Establishment Clause prevents the government from appearing to take a position on questions of religious belief." *County of Allegheny*, 109 S. Ct. at 3101 (quotation omitted). *See also Edwards*, 482 U.S. at 593 ("Because the primary purpose of the Creationism Act is to advance a particular religious belief, the Act endorses religion in violation of the first amendment.").

In *County of Allegheny*, the Supreme Court found that a Christmas nativity scene displayed on the Grand Staircase of the Allegheny County Courthouse endorsed a patently Christian message, thus violating the Establishment Clause. By displaying the creche on the most prominent part of the seat of county government, the county sent an unmistakable message that it supported and promoted Christian praise to God. 109 S. Ct. at 3104. In the same way, the obvious presence of a Latin cross on the corporate seal of Rolling Meadows also endorses or promotes a particular religious faith. It expresses an unambiguous choice in favor of Christianity. It presents to any observer a clear endorsement of all those beliefs associated with a Latin cross in violation of the Establishment Clause of the first amendment.

Like the seat of county government in *County of Allegheny*, or the City Hall Building in *American Jewish Congress*, the corporate seal of a municipality is "plainly under government control . . . (and is) a clear symbol of government power." *American Jewish Congress*, 827 F.2d at 128. In fact, the Rolling Meadows seal presents a more compelling case for finding the challenged display unconstitutional. The City's seal is a permanent statement that is viewed year-round, while the creche is displayed only seasonally amidst the secular celebration of Christmas. The Latin cross on the seal, then, brings together church and state in a manner that suggests their alliance perhaps even more ardently than the unconstitutional creche displays in *County of Allegheny* or *American Jewish Congress*. The seal of Rolling Meadows acts as the City's imprimatur for official correspondence, property and business. The conspicuous depiction of the pre-eminent symbol of a particular faith on that seal conveys a message of approval that is simply inconsistent with the first amendment.

Relying on the presence of other images on the seal, the district court found that "the relation of the challenged image before us, in the context we receive it, to . . . religion, or more specifically Christianity, is weak. . . . The remaining pictures sufficiently neutralize the seal to avoid any religious message a lone or prominent cross would convey." *Kuhn v. Rolling Meadows*, 729 F. Supp. at 1248. Although we agree that the context surrounding the challenged image is crucial,[11] we do not agree that the particular context in this case—the other images on the seal—save the cross on the seal from an unconstitutional endorsement of Christianity. The images on the seal are

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[11] *County of Allegheny* makes clear that the constitutionality of a religious display will often depend upon its context. "The government's use of religious symbolism is unconstitutional if it has the effect of endorsing religious beliefs, and the effect of the government's use of religious symbolism depends upon its context." 109 S. Ct. at 3103.

not just neutral snapshots of the community; they are charged with endorsement. The City tries to hide behind the fact that a young girl essentially designed the seal with no attempt to endorse a particular faith. Yet, regardless of its origins, the Rolling Meadows seal does promote the selected images it depicts. To any observer, the Rolling Meadows seal expresses the City's approval of those four pictures of City life—its flora, its schools, its industry and commercial life, and its Christianity.[12]

It is this last expression of approval—Rolling Meadows' endorsement of Christianity—that simply cannot withstand constitutional scrutiny. The City argues that the cross on the seal invokes Christianity no more than conventional public acknowledgements of religion that continue to pervade American culture, such as the slogan "In God We Trust" on U.S. currency. *See, e.g., Lynch*, 465 U.S. at 675 ("Our history is replete with official references to the value and invocation of Divine guidance in deliberations and pronouncements of the Founding Fathers and contemporary leaders."). Yet, in the line-drawing process that erects a "blurred, indistinct, and variable barrier" between legitimate invocations of the deity and unconstitutional infringements, we have found that "the more sectarian the display, the closer it is to the original targets of the Establishment Clause, so the more strictly the clause is applied." *St. Charles*, 794 F.2d at 271. *See also Lemon*, 403 U.S. at 614. The Latin cross on the Rolling

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[12] The Supreme Court has determined that, when evaluating the government's use of religious symbolism, the court must consider observers of the symbolism to include both adherents and nonadherents. "[A]n important concern of the effects test is whether the symbolic union of church and state effected by the challenged governmental action is sufficiently likely to be perceived by adherents of the controlling denominations as an endorsement, and by the nonadherents as a disapproval of their individual religious choices." *Grand Rapids School District v. Ball*, 473 U.S. 373, 390 (1985). Because the cross in the Rolling Meadows seal endorses Christianity, by implication it also expresses disapproval for divergent religious opinions.

Meadows seal is surely a sectarian display. As such, we hold that it endorses Christianity in violation of the first amendment.

2. Zion

In *Harris v. City of Zion*, the district court found that Zion's seal, emblem and logo violates the "effects" or endorsement element of the *Lemon* test. 729 F. Supp. at 1250. The district court suggested that the Zion seal, emblem and logo might also violate the "purpose" element as well. *Id.* at 1249-50. We agree with the district court's analysis. First, the purpose for the adoption of Zion's unique seal was primarily sectarian. In its adoption of its seal, Zion abandoned fundamental neutrality and acted with the intent to advance a particular religious viewpoint. *See American Jewish Congress*, 827 U.S. at 126 (quoting *Corporation of Presiding Bishop v. Amos*, 107 S. Ct. 2862, 2868 (1952)). Second, the seal, emblem, and logo continue to endorse and promote that sect of Christianity that founded the city and designed the seal in clear violation of the first amendment.[13]

As to the first point, Zion argues that, no matter what the original City Council's purpose in adopting the seal in 1902, the current City Council voted to retain the seal strictly for historical purposes. The City maintains that because the City Council has the authority to modify the seal at any time, the fact that the Council chose to retain the seal for valid reasons provides a new, wholly secular purpose to the seal's adoption. Thus, the City ar-

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[13] Because we hold that the Zion seal, emblem and logo violate the second element of the *Lemon* analysis, nothing more is required to demonstrate a violation of the Establishment Clause. *County of Allegheny*, 109 S. Ct. at 3105. Yet, because the history and purpose of the Zion seal is so much a part of this appeal, and because of the inherent delicacy of first amendment adjudication, we discuss the import of the first, "secular purpose" element of *Lemon* as well.

gues, Reverend Dowie's glowing explanation of the seal's religious significance is no longer relevant. The City relies on our statement in *American Jewish Congress* that the original purpose of Chicago's 1959 creche display does not form the purpose of a similar display in 1985. *See American Jewish Congress*, 827 F.2d at 126 (quoting Mayor Daley's 1959 comment on the Chicago nativity scene,[14] and concluding that, "although perhaps relevant to the original purpose of the nativity scene, [Mayor Daley's comment] reveals little about the purpose behind the 1985-86 display.").

The district court distinguished Zion's seal from the Chicago nativity scene by noting that the creche must be erected and dismantled each Christmas season, a practice that requires a new purpose every year. The Zion seal, on the other hand, was adopted by one legislative decision on May 6, 1902, and has remained essentially unaltered. Nevertheless, the City points to a May 20, 1986 resolution in which the Council voted to retain the seal for historical reasons. The 1986 resolution, the City argues, is the true expression of purpose for the Zion seal. We are not persuaded. "While the court is normally deferential to a state's [or municipality's] articulation of a secular purpose, it is required that the statement of such purpose be sincere and not a sham." *Edwards*, 482 U.S. at 586-87. *See also Wallace*, 472 U.S. at 64 (Powell, J., concurring); *id.* at 75 (O'Connor, J., concurring in judgment). The minutes from the May 20, 1986 Council meeting offer, at best, meager evidence to demonstrate that the decision to retain the current seal was prompted by a desire to honor Zion's history. With such explicit religious design behind the seal's original adoption in 1902, something more than a perfunctory appeal to history is

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[14] Mayor Daley (the First) said of the nativity scene: "We are a Christian nation. I think the more religion we can get in politics, the better off we are." *American Jewish Congress*, 827 F.2d at 126.

required to legitimatize the underlying purpose of this particular seal.

Even if we accept the 1986 resolution as an "historical" revision of purpose, the Zion symbols constitute an unconstitutional endorsement of Christianity, specifically, the Christian Catholic sect that still flourishes in Zion. The Zion seal presents the quintessential violation of the "longstanding constitutional principle that government may not engage in a practice that has the effect of promoting or endorsing religious beliefs." *County of Allegheny*, 109 S. Ct. at 3115. The City argues that the symbols in the seal—the shield, the sword or scepter, and the dove—do not convey a religious message. The City maintains that to the average resident who is not aware of Zion's history, the shield connotes achievement, the sword or scepter represents power or authority, and the dove suggests peace. The City concedes, however, that the Latin cross is singularly religious.

We are not convinced. It may be true that each symbol (with the exception of the cross), if taken individually, possesses several meanings, some religious and some secular. But when all the symbols, including the cross, are depicted in a single design under a flowing ribbon which reads "God Reigns," there is no question that the message conveyed is not only religious, but also sectarian.[15]

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[15] Again, we note that, when examining Zion's use of Christian symbolism in its corporate seal, we must consider the likely perceptions of both adherents and nonadherents of the challenged religious imagery. *See supra* at note 12. With this broad, objective standard, the court must evaluate the *overall* impact of the seal, emblem and logo. *See Friedman v. Board of County Commissioners of Bernalillo County*, 781 F.2d 777, 781 (10th Cir. 1985) ("The existence of a non-secular effect is to be judged by an objective standard, which looks only to the reaction of the average receiver of the government communication or the average observer of the government action."). Thus, as the district court found on Zion's motion for reconsideration, the fact that the City's mayor does not believe that the seal conveys a religious message or that the 1600 residents who signed a petition do not feel that the seal

(Footnote continued on following page)

The cross, shield, sword, scepter, dove, and crown are perhaps the most dominant and recurring images of Christianity. Depicting these patently religious symbols on a corporate seal that is wholly owned and controlled by the City connotes the City's approval for the message conveyed. *See American Jewish Congress*, 827 F.2d at 128 ("Because City Hall is so plainly under government ownership and control, every display and activity in the building is implicitly marked with the stamp of government approval.") With its Christian imagery, therefore, Zion's corporate seal, emblem, and logo inevitably create an unmistakable impression that the local government tacitly endorses Christianity.

Perhaps Zion's strongest argument lies in its claim that its seal, emblem and logo merely commemorate the historical origins of the City and, thus, convey no unconstitutional endorsement. The seal does not advance religion, Zion maintains, but only celebrates the City's roots. This argument is buttressed by the fact that the City of Zion can indeed boast a unique history, which this court respects. This religious heritage may deserve commemoration. Nevertheless, the City may not honor its history by retaining the blatantly sectarian seal, emblem, and logo. These symbols transcend mere commemoration, and effectively endorse or promote the Christian faith.

In *Friedman*, the only other case on record that involves a seal containing a Latin cross, the Tenth Circuit held that the county's seal violated the Establishment Clause because its depiction of a golden cross under the Spanish motto, "CON ESTA VENCEMOS" ("With This We Conquer"), clearly endorsed Christianity as its principal or primary effect. The Tenth Circuit enjoined the county's use of the challenged seal even though the reli-

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[15] *continued*

denotes discrimination is barely relevant, and clearly non-probative. The key issue in this case is not the mayor's views or even discrimination. The question to be resolved solely involves the primary purpose and predominant effect of Zion's seal, emblem and logo. We find that purpose and effect to violate the first amendment.

gious imagery in the seal was said to commemorate the role of the Catholic Church in the settlement of the Southwest. *See* 781 F.2d at 779. The City of Zion seeks to distinguish its corporate seal from the seal of Bernalillo County by noting that the Latin cross in the Zion seal is smaller and shares space on the seal with a crown, a scepter and a dove. We find this argument a baseless attempt at distinction. Instead, we choose to follow the fundamental reasoning of the Tenth Circuit: "If the challenged practice is likely to be interpreted as advancing religion, it has an impermissible effect and violates the Constitution, regardless of whether it actually is intended to do so." *Id.* at 781.

Zion's seal, emblem, and logo do indeed endorse Christianity. As the district court found, nothing within the four corners of Zion's seal, emblem or logo detracts from their sectarian message. No appeal to history can abate that message when the images in the seal are abstract symbols of a particular Christian sect. The Establishment Clause, at the very least, "prohibits government from appearing to take a position on questions of religious belief." *County of Allegheny*, 109 S. Ct. at 3101. The resulting endorsement of religion need not be material or tangible; an implicit symbolic benefit is enough. *Friedman*, 781 F.2d at 781 (construing *Larkin v. Grendel's Den*, 459 U.S. 116, 125 (1982)). Thus, Zion's use of its current seal, emblem, and logo must be discontinued due to their unconstitutional endorsement of Christianity.

III. Conclusion

We hold that the corporate seal of the City of Rolling Meadows and the seal, emblem and logo of the City of Zion represent unconstitutional endorsements of a particular religious faith. Accordingly, we affirm the district court's judgment in *Harris v. Zion*, and reverse in *Kuhn v. City of Rolling Meadows*. Thus, both cities are permanently enjoined from continued use of their seals (and in Zion's case, its emblem and logo as well) in their present unconstitutional forms.

APPENDIX A

CITY OF ROLLING MEADOWS
STATE OF ILLINOIS
INCORPORATED 1955

APPENDIX B

APPENDIX C

APPENDIX D

EASTERBROOK, *Circuit Judge*, dissenting. Applying *Lemon v. Kurtzman*, 403 U.S. 602 (1971), to religious symbols on city seals is no cakewalk. *Lemon*'s "three-part test" is not a test. It is a triad of questions, the answers to which conflict in all interesting cases. Conflict is what makes a case worth litigating. How to resolve conflicts? It is easy to list things to inquire about and hard to establish weights that produce outcomes congruent with the Constitution. *Lemon* does the former but not the latter. You need an understanding of the religion clauses, not a list of factors, to resolve tough cases such as ours. Before giving a constitutional opinion, however, we should be sure that there is a case or controversy. I have my doubts, and it is on this ground that the majority and I part company.

I

Plaintiffs say that they must go out of their way to avoid seeing religious symbols. This sort of allegation we deemed sufficient in *ACLU v. City of St. Charles*, 794 F.2d 265, 267-69 (7th Cir. 1986), and *Doe v. Village of Crestwood*, 917 F.2d 1476, 1478 (7th Cir. 1990). Standing sometimes depends on an "identifiable trifle". Claims about detours are about as trifling as one can produce. They sidle up against the line drawn by *Valley Forge Christian College v. Americans United For Separation of Church and State, Inc.*, 454 U.S. 464 (1982), which holds that offense taken at the government's complicity in religion does not create standing. Cf. *Allen v. Wright*, 468 U.S. 737 (1984). If offense is not enough, why is a detour attributable to that offense enough? The answer cannot be, as my colleagues say, that the willingness to take a detour "validates the existence of genuine distress" (majority op. at 9); *Valley Forge* tells us that dismay does not establish standing, and therefore new and better ways to prove its existence cannot create standing. *St. Charles* holds instead that the detour narrows the class of plaintiffs and scope of dispute. If that is its function then we must ensure, when the plaintiffs' claims are challenged,

that they have changed their daily constitutionals, that we are indeed dealing with injured rather than ideological plaintiffs. Both cities contested the plaintiffs' claims, yet the district court decided the cases without resolving these disputes.

My colleagues say that in determining standing to sue the allegations of the complaint must be taken as gospel. Some language in *St. Charles* looks in this direction, distinguishing the allegations needed to establish standing from the proof needed to prevail, 794 F.2d at 269, but the defendants there conceded the plaintiff's detour. These cities do not concede that the plaintiffs have rearranged their daily routines to avoid exposure to religious symbols. Quite the contrary, Zion contends that Harris moved in precisely because of the imagery in its seal. Harris related during his deposition that he had been recruited by the Society of Separationists as a potential plaintiff (apparently none of the existing residents of the city objected to the seal). He moved to a boarding house within the city's limits and lent his name to the litigation. This looks like a put-up job, distinct from the claim in *St. Charles* and *Crestwood* that long-time residents had been compelled by religious scruples to change the patterns of their lives. Harris has not incurred a "tangible, albeit small cost that validates the existence of genuine distress" (majority op. at 9); he has incurred a tangible cost to expose himself to the seal. For Harris the seal is an attractive nuisance, not an irritant compelling changes of the sort we discussed in *St. Charles* and *Crestwood*. At the end of the day, what matters is that *St. Charles* recognized that the plaintiff could not *prevail* without proving the "detour" allegations of the complaint. 794 F.2d at 269. Today's opinion dispenses with that requirement.

Ought we render constitutional judgment on the theory that federal courts are bound to accept whatever the scrivener put in the complaint? Then parties could confer jurisdiction on a court by consent, and collusive litigation would burgeon. Impositions on federal courts could

flourish: one citizen of Illinois could sue another under the diversity jurisdiction by alleging that he is a citizen of Indiana, and despite the defendant's protests the court would not examine the veracity of the allegation. Yet courts *do* examine the jurisdictional allegations of complaints—that is what 28 U.S.C. §1359 and Fed. R. Civ. P. 12(b)(1), among other tools, are for.

Lujan v. National Wildlife Federation, 110 S. Ct. 3177 (1990), furnishes an example. The D.C. Circuit allowed an inference of standing from the general allegations of the complaint, despite a challenge by the defendants and an inability of the plaintiffs to substantiate their allegations with proof. The Supreme Court reversed, holding that plaintiffs must do more than allege; in response to a motion for summary judgment, they must produce affidavits showing the essential kind of injury. So it should be in our cases. So it has been in the past in this circuit. Plaintiffs in *Freedom from Religion Foundation, Inc. v. Zielke*, 845 F.2d 1463 (7th Cir. 1988), contended that a monument displaying the Ten Commandments violated the establishment clause. Most of the plaintiffs said that they took offense; we deemed this insufficient under *Valley Forge*. One of their number, Phyllis Grams, alleged that she lived nearby. This, too, we held insufficient:

> Although Grams lives in the City of La Crosse, the appellants did not demonstrate that she lives anywhere near Cameron Park, that the monument is visible in the course of her normal routine, or that her usual driving or walking routes take her past the park. The appellants also failed to establish that Grams suffered any injury simply because of her close proximity to the . . . allegedly unconstitutional display. We therefore conclude that Grams cannot establish Article III standing simply on the basis of her alleged but unproven proximity to the offending conduct.

845 F.2d at 1469. If Phyllis Grams had to prove her claims when challenged, why not Clint Harris and Theodore Kuhn? See also *O'Hair v. White*, 675 F.2d 680, 696 & n.35 (5th

Cir. 1982) (in banc) (plaintiff must prove the factual allegations used to establish standing); *Citizens Concerned for Separation of Church and State v. Denver*, 628 F.2d 1289, 1298 (10th Cir. 1980). A requirement of proof is essential to avoid unnecessary constitutional adjudication, and I do not see why we should go out of our way (take a detour?) to undermine that safeguard.

Doubtless there is a sense in which failure of proof does not abolish standing. A plaintiff suing a driver who, he says, ran him down in the street, loses outright if the evidence shows that the injury was suffered falling down stairs at home; we do not retroactively dismiss for want of standing. It is easy to marshal cases for this proposition; the majority does so, citing not only *St. Charles* but also *South East Lake View Neighbors v. Department of Housing and Urban Development*, 685 F.2d 1027, 1034 (7th Cir. 1982). Little beyond nomenclature is at stake, because both of these cases recognize that the plaintiff must prove the allegations in order to prevail, just as *Lujan* held. See also *Crawford v. United States*, 796 F.2d 924, 928-29 (7th Cir. 1986).

Failure of proof is not the only problem. I doubt that the allegations establish standing even if they can be proved. The cities put their seals on vehicle stickers, garbage bags, public buildings and cars, and public documents. Plaintiffs object to all of these, but most of these uses do not lead to an alteration in conduct. Harris's complaint, for example, protests the appearance of the seal on mail Zion sends him. But he does not allege that these symbols lead him to alter his conduct in any fashion. So too with the seal on the stickers that demonstrate payment of the vehicle tax: Harris contends that he avoids looking at the sticker, but this is hardly a detrimental alteration in conduct; drivers are supposed to look at the road ahead of them, not at tax stickers. Even this tiny inconvenience could be eliminated. Someone with a simple self-help remedy for his problem suffers no "injury in fact" and is not entitled to a judicial remedy that adversely affects the interests of his neighbors who may like

the seals. Plaintiffs have such a remedy. *Wooley v. Maynard*, 430 U.S. 705 (1977), allows plaintiffs to cut out or cover up the objectionable portions of the seals. Drivers may not be conscripted as billboards for ideas of which they disapprove. So too with the imprinting of seals on the garbage bags Rolling Meadows supplies. If it tried to stop Kuhn from using bags without seals he would have standing—but only to claim his right under *Wooley* to edit the bags. For all we can tell, the city has no objection to redaction. Counsel for Kuhn said at oral argument that Rolling Meadows does not pick up garbage from bags that do not bear the seal. But the record does not reveal whether this is because of the absence of the seal or because the substitute bags were the wrong size or material. Silence on questions of this nature is not a firm basis for reaching a difficult constitutional question. At all events, our plaintiffs lack standing to stop *other* persons from having or using the seals. Could Maynard have obtained an injunction blocking New Hampshire from putting "Live Free or Die" on *any* license plates? I doubt it.

The public seals (e.g., on the water tower in Zion) give the best case for standing, because residents then may say: "I take a longer route to avoid viewing that seal." There are two problems. First, despite what the majority says, Kuhn does *not* allege that he goes out of his way to avoid public displays of the seal. His affidavit omits any such assertion, contending instead that he is embarrassed by the seal, and that he does not enter public buildings where it appears. (Would he have used these buildings in the absence of the seal?) Second, allegations of this kind, if proven, challenge only the *display* of the seal in a particular place, not its composition. *St. Charles* allowed the plaintiff to object to a particular, visible cross; we did not say that because the city erected a 35-foot, lighted cross in public, the plaintiff could obtain an order forbidding, say, a crucifix on the mayor's desk. The constitutional injury could be eliminated by taking down the cross; here any injury could be eliminated by removing the seals from the water tower and other public places.

Knowing that someone, somewhere, is using a seal with a cross yields purely abstract injury, a demand that the first amendment be enforced for its own sake. Under *Valley Forge* neither Harris nor Kuhn has standing to challenge internal use, any more than they would have standing to challenge an icon in the mayor's office, or a crèche being stored in the basement of city hall. Even if they had standing, they could not prevail on the merits. *Bowen v. Roy*, 476 U.S. 693, 699-701 (1986). Perhaps one could say that they have "standing" once they come across a single seal but that the relief should be limited to getting the seals out of the public eye, but this would be a detail. What matters is that they have asked for—and the majority gives them—relief more extensive than that necessary to eliminate *their* injuries. Call it standing, call it redressability, call it (following *Roy*) the limited scope of permissible relief on the merits, the point is the same. They have at most an entitlement to the obliteration of the symbols that cause detours; any more extensive relief is unwarranted. We should dismiss the complaints to the extent they challenge anything other than placements that lead to inconvenient detours, and remand the residue with instructions to put plaintiffs to their proof.

My colleagues' unwillingness to do this stems in part from their belief that if the plaintiffs lack standing, then "there is simply no way to test the constitutionality of the city seals" (majority op. at 17). This misunderstands two things: my position, and the Constitution. I do not say that the plaintiffs lack standing utterly; I contend, rather, that the district court should determine whether the plaintiffs' factual assertions are true. If these plaintiffs cannot prove their allegations, perhaps some other residents of Zion and Rolling Meadows could. One who says that he was run down by a truck must prove it, and the demand for proof no more obliterates tort litigation than my position would wipe out establishment clause litigation. But if it did, so what? Article III of the Constitution limits judicial power to cases and controversies. If because no one is injured there is no controversy, then

the Constitution demands that the court dismiss the suit. There is no exception for subjects that as a result cannot be raised at all. " 'The assumption that if [plaintiffs] have no standing to sue, no one would have standing, is not a reason to find standing.' *Schlesinger v. Reservists Committee to Stop the War*, 418 U.S. [208,] 227 [(1984)]. This view would convert standing into a requirement that must be observed only when satisfied." *Valley Forge*, 454 U.S. at 489. Constitutional decisions may be necessary in the course of deciding real cases. *Marbury v. Madison*, 5 U.S. (1 Cranch) 137 (1803). Courts do not create cases so that they will have the opportunity to render constitutional decisions. Adjudication is a byproduct of a real controversy, and not the other way around. If there is no case, then there is no occasion for deciding a constitutional question, and we should not mourn or struggle against this allocation of governmental powers. *Hewitt v. Helms*, 482 U.S. 755, 761-62 (1987); *Alliance to End Repression v. Chicago*, 820 F.2d 873, 876 (1987).

II

I comment briefly on the merits because we may not be the final decision-makers.

The establishment clause of the first amendment, as I understand it, forbids taxation and coercion in support of religion but does not forbid the display of religious symbols. *Allegheny County v. ACLU*, 109 S. Ct. 3086, 3134-46 (1989) (Kennedy, J., dissenting); *American Jewish Congress v. Chicago*, 827 F.2d 120, 128-40 (7th Cir. 1987) (Easterbrook, J., dissenting). I omit the line of argument that produces this conclusion and refer readers to my earlier opinion and Justice Kennedy's (which Chief Justice Rehnquist and Justices White and Scalia joined). Religious imagery on city seals does not raise taxes (seals with crosses are no more costly to produce than seals using other symbols) or penalize non-observance. The Constitution distinguishes threats from shadows. Zion's seal has been in use for 89 years without stifling religious diversity or slow-

ing the conversion of a religious enclave to a secular city. Not one resident of Zion other than Harris has expressed concern. Instead of driving non-believers away, the seal attracted Harris to it.

Perhaps a seal *could* penalize non-belief by striking fear into the hearts of viewers. See *Friedman v. Board of County Commissioners*, 781 F.2d 777 (10th Cir. 1985) (in banc). "Con esta vencemos", Bernalillo County's slogan, was one the Jesuits used when burning heretics. When the police cars bearing it toured a predominantly Indian population, which had been mistreated by the Christians, there was reason to fear that the "Christian police" were at hand, perhaps with the Grand Inquisitor in tow. 781 F.2d at 779. Zion's seal carries no such message to an objective (or any other) observer, and Rolling Meadows' is pallid.

Justice Kennedy's views did not prevail in *Allegheny*. Three justices (Brennan, Marshall, & Stevens, JJ.) took a strict separatist position, and two (Blackmun & O'Connor, JJ.) reached the conclusion that a local government may use religious symbols if it does not "endorse" religion. 109 S. Ct. at 3100-01. That two-justice position, the most narrow offered in support of the judgment, is the "holding" of *Allegheny*. *Marks v. United States*, 430 U.S. 188, 193 (1977). Any legal position rejected by seven justices is shaky at best, and we cannot be confident that it will survive. Stability has not been a notable feature of establishment clause jurisprudence. No one should be surprised if the view held by four justices, one with deeper historical roots, see *AJC*, 827 F.2d at 135-37, eventually obtains a majority.

Applying the two-justice "no endorsement" view to city seals produces nothing but headaches. What *is* endorsement in a world pervaded by religious imagery, from the eye in the Great Seal of the United States (the eye of God in a pyramid representing the Christian Trinity) to "In God We Trust" on the coinage to Thanksgiving Day (to Whom are thanks being given?) to the religious stamps

the Postal Service issues at Christmas and Easter to the names of our cities (Los Angeles, San Francisco, Corpus Christi) and submarines (the same list; there is even a "Los Angeles class" of submarines)? See *Aronow v. United States*, 432 F.2d 242 (9th Cir. 1970); *O'Hair v. Murray*, 588 F.2d 1144 (5th Cir. 1979). Did the United States endorse a particular religion when putting "Corpus Christi" on a submarine? But perhaps the name's significance has been forgotten, or is overlooked in daily use. Why not say the same about the imagery on seals?

Does the city "endorse" everything on its seals? The majority answers yes and on this ground gives judgment for the plaintiffs. But Justices Blackmun and O'Connor did not cleave to such a view. *Allegheny* involved religious symbols on public property. The justices could have said that a city necessarily endorses whatever appears in its halls. Had they done this, the Court would have held unconstitutional the placement of a huge menorah in front of Pittsburgh's city hall. Yet the Court sustained the placement, because a nearby Christmas tree withdrew any implication that the city endorsed Judaism. Should one not say the same thing for at least the Rolling Meadows seal, in which the cross is surrounded by secular symbols, including a leaf, a school, and a water tower? The majority's riposte—whatever the city prints, it endorses—is inconsistent with the views of six justices in *Allegheny*.

Cases such as ours show some of *Lemon*'s problems. The majority immediately throws away one "prong" of its test for both cases, and a second tine ("purpose") sloughs off for Rolling Meadows. Everything collapses to the no-endorsement rule, one more compelling if divorced from the three-part test (or as advanced thinkers call it these days, "tri-partite inquiry"). Why use three parts when only one matters?

A majority of the Court has reached this conclusion, making our reference to *Lemon* outdated. The four dissenting justices in *Allegheny* withheld support, 109 S. Ct. at 3134, and Justice O'Connor, who provided the essential fifth vote for the majority, did so without relying on

Lemon, a case of which she has been critical. *Aguilar v. Felton*, 473 U.S. 402, 426-30 (1985) (O'Connor, J., dissenting). Thus only four justices relied on *Lemon* in *Allegheny*. *Lynch v. Donnelly*, 465 U.S. 668 (1984), the Court's other recent case dealing with religious symbols, also bypasses the *Lemon* "tests". We should take this cue and do likewise.

To see why *Lemon* has lost its tang one need look no further that the majority's application of its purpose prong. My colleagues say that Zion's seal violates the first amendment because it was designed by Rev. Dowie and adopted by the city council in 1902 to carry out the religious mission of the Christian Catholic Church. Indeed so; Zion was founded as a religious utopian community, and the Theocratic Party governed for more than two generations. In 1902 no one would have given this a second thought: the speech clause of the first amendment was not applied to the states until *Gitlow v. New York*, 268 U.S. 652 (1925), and the religion clauses were not extended to the states for another 27 years. *Zorach v. Clauson*, 343 U.S. 306 (1952). Given our commitment to cultural and religious diversity, *Wisconsin v. Yoder*, 406 U.S. 205 (1972), the establishment of religious communities is unexceptionable. Many of this Nation's founders sought to establish religiously identifiable communities, and their value has been shown recently by the Mormons, who needed separate communities to survive hostility to their beliefs, and by the Amish, whose way of life is tightly integrated with their religious beliefs. The purpose behind Zion's creation—of which its seal is only an incidental part—does not count against it.

Why should a purpose to promote religion ever condemn an act of government? Often it does not: all of the accommodation-of-religion cases flunk this purpose inquiry, yet many accommodation rules are sustained and, when doing this, the Court ignores *Lemon*. Michael W. McConnell, *Accommodation of Religion*, 1985 Sup. Ct. Rev. 1. Other laws have religious purposes (e.g., the Sunday closing laws) but are sustained because they *also* have secular purposes.

Suppose Zion originally built schools because Rev. Dowie said they made for better missionaries. Would the schools in Zion have to be torn down? Fra Angelica painted to glorify the Roman Catholic Church; do we doubt that the display of his paintings in the National Gallery has a secular purpose? Why would the purpose of maintaining the seal in Zion be different? If there is something wrong with the seal, how about the city's name? This, too, was picked for a religious purpose and conveys a religious message—more potent than the seal. Must the city change its name?

The majority allows that a genuine change of heart can cleanse the improper motive. Yet why has not Zion had a change of heart? Are we looking into the heads of the members of the city council who voted in 1986 to retain the seal for (they assert) historical reasons? The Theocratic Party lost power in Zion more than 40 years ago and is defunct. So far as the record shows, not one member of Zion's city council belongs to the Christian Catholic Church or owes office to constituents who support that faith. Before declaring that the current purpose of the seal is religious, we would need a trial that has not yet occurred. Zion can't lose a motive question on an empty record. (There were fat records in *Edwards v. Aguillard*, 482 U.S. 578 (1987), and *Wallace v. Jaffree*, 472 U.S. 38 (1985).)

So we should bypass *Lemon* as Justice O'Connor did in *Allegheny* and ask her question directly: would an objective observer view these seals as endorsements of Christianity? Whether the observer would have this reaction gives me more trouble than it does the majority. The imagery in Zion's seal is overwhelming, but the historical context may prevent an *informed* observer from inferring contemporary endorsement. As for Rolling Meadows: its seal is not powerfully Christian. The object of everyone's attention looks more like a telephone pole than a cross; its arms are too short to crucify anyone. The original plaintiff dropped out because he came to conclude that the symbol *is* a utility pole in front of an industrial build-

ing. We know, from the affidavit of the artist, that it was meant to be a cross, but an objective observer lacks this knowledge. I do not think we can say, as the majority does (op. at 4), that it is "no doubt" a cross. It is "obviously" a cross only after you know the genesis of the seal, which is to say that to the outside observer it is *not* obviously a cross. It is enough, however, that Rolling Meadows concedes that an observer would take this as a cross, and we ought to accept the concession rather than treat the debatable as obvious.

How, then, are we to carry out the tasks set for us by Justices Blackmun and O'Connor? There is no straightforward way—perhaps no way, period—to do so. Which may indicate that we have been sent on a wild goose chase, that the proper answer lies along the path of the separatists (Justices Brennan, Marshall, and Stevens) or along the path marked by Justice Kennedy. The best I can do is to predict that Justices Blackmun and O'Connor would condemn the use of any religious imagery not nestled in a secular context. What kind of context? We discussed the subject in *Crestwood*, 917 F.2d at 1478-79:

> Two contexts mattered—first the season, for in each case [*Allegheny* and its predecessor *Lynch*] the government was displaying the symbols appropriate to the time of year; second the immediately surrounding symbols, for in each case the government was displaying an assortment of symbols appropriate to all aspects of the holidays. Christmas and Hanukkah are secular as well as religious holidays; to use symbols appropriate to all aspects of the occasion is not to endorse a particular religion. *Mather v. Village of Mundelein*, 864 F.2d 1291 (7th Cir. 1989). If Christmas may be a secular holiday, the state may recognize whose birthday is being commemorated.

Zion's symbols do not have a secular context of any sort. Rolling Meadows is not trying to put the cross in a seasonal context and is not displaying all of the symbols for an occasion. It selected a few, which are unrelated ex-

cept by being within the borders of the city. Governance is not a "context" that drains the significance of a religious image.

So long as the two-justice position in *Allegheny* rules, we must condemn these seals (if we reach the merits). This approach avoids the need to apply judicial aesthetic judgment, or perhaps recur to the gestalt psychologists. I don't know how to determine what observers think, *if* they think at all about these seals. Line drawing in this area will be erratic and heavily influenced by the personal views of the judges. We ought to use bright line rules, and *Allegheny* (while it lasts) admits of this one.

A true Copy:

Teste:

Clerk of the United States Court of Appeals for the Seventh Circuit

UNITED STATES COURT OF APPEALS
For the Seventh Circuit
Chicago, Illinois 60604

JUDGMENT – WITH ORAL ARGUMENT

Date: March 19, 1991

BEFORE: Honorable William J. Bauer, Chief Judge
Honorable Joel M. Flaum, Circuit Judge
Honorable Frank H. Easterbrook, Circuit Judge

No. 90-1542

CLINT W. HARRIS and
SOCIETY OF SEPARATIONISTS,
INCORPORATED,

Plaintiffs-Appellees

v.

CITY OF ZION, LAKE COUNTY, ILLINOIS,
MAYOR OF ZION
and ZION CITY COUNCIL,

Defendants-Appellants

Appeal from the United States District Court
for the Northern District of Illinois, Eastern Division
No. 87 C 7204, Judge James B. Zagel

No. 90-1673

THEODORE M. KUHN and
THE SOCIETY OF
SEPARATIONISTS, INCORPORATED,

Plaintiffs-Appellants

v.

CITY OF ROLLING MEADOWS, MAYOR
OF ROLLING MEADOWS and
ROLLING MEADOWS CITY
COUNCIL,

Defendants-Appellees

Appeal from the United States District Court
for the Northern District of Illinois, Eastern Division
No. 87 C 7205, Judge James B. Zagel

These causes were heard on the record from the above mentioned district court, and were argued by counsel.

On consideration whereof, IT IS ORDERED AND ADJUDGED by this Court that the judgments of the District Court in these causes appealed from be, and the same are hereby, AFFIRMED, with costs, as to No. 90-1542 and REVERSED, with costs, as to No. 90-1673, in accordance with the opinion of this Court filed this date.

UNITED STATES COURT OF APPEALS
FOR THE SEVENTH CIRCUIT
Chicago, Illinois 60604

June 10, 1991

Before

Hon. WILLIAM J. BAUER, *Chief Judge*
Hon. WALTER J. CUMMINGS, *Circuit Judge*
Hon. HARLINGTON WOOD, JR., *Circuit Judge*
Hon. RICHARD D. CUDAHY, *Circuit Judge*
Hon. RICHARD A. POSNER, *Circuit Judge*
Hon. JOHN L. COFFEY, *Circuit Judge*
Hon. JOEL M. FLAUM, *Circuit Judge*
Hon. FRANK H. EASTERBROOK, *Circuit Judge*
Hon. KENNETH F. RIPPLE, *Circuit Judge*
Hon. DANIEL A. MANION, *Circuit Judge*
Hon. MICHAEL S. KANNE, *Circuit Judge*

No. 90-1542

CLINT W. HARRIS and
THE SOCIETY OF SEPARATIONISTS, INC.,

Plaintiffs-Appellees,

v.

CITY OF ZION, LAKE COUNTY, ILLINOIS,
MAYOR OF ZION and ZION CITY COUNCIL,

Defendants-Appellants.

Appeal from the United States District Court
for the Northern District of Illinois, Eastern Division.
No. 87 C 7204—**James B. Zagel**, *Judge.*

(Caption continued on following page)

No. 90-1673

THEODORE M. KUHN and
THE SOCIETY OF SEPARATIONISTS, INC.,

Plaintiffs-Appellants,

v.

CITY OF ROLLING MEADOWS, MAYOR OF ROLLING MEADOWS and THE ROLLING MEADOWS CITY COUNCIL,

Defendants-Appellees.

Appeal from the United States District Court
for the Northern District of Illinois, Eastern Division.
No. 87 C 7205—**James B. Zagel**, *Judge*.

ORDER

Defendants-Appellants, the City of Zion, the Mayor of Zion and the Zion City Council, and Defendants-Appellees, the City of Rolling Meadows, the Mayor of Rolling Meadows and the Rolling Meadows City Council, filed petitions for rehearing and suggestions of rehearing in banc on April 2, 1991. All members of the panel voted to deny the petitions for rehearing. A vote of the active members of the court was requested, and a majority of the active judges have voted to deny a rehearing in banc. Circuit Judges Cudahy, Posner, Coffey, Manion and Kanne voted to grant rehearing in banc. The petitions for rehearing are therefore DENIED.

EASTERBROOK, *Circuit Judge*, concurring in the denial of rehearing in banc. My vote against rehearing does not reflect second thoughts about the position stated in my dissenting opinion or doubt about the importance of the issues. I believe, instead, that the case should proceed without further delay to the Court that can resolve the issues the panel addressed. Cf. *Lee v. Weisman*, 111 S. Ct. 1305 (1991), granting cert. to review 908 F.2d 1090 (1st Cir. 1990).

CUDAHY, *Circuit Judge*, with whom MANION, *Circuit Judge*, joins, dissenting from denial of rehearing *en banc*.

Whatever else may be said about the panel opinion (*Harris v. City of Zion*, No. 90-1542; *Kuhn v. City of Rolling Meadows*, No. 90-1673, slip op. (7th Cir. Mar. 19, 1991)), its potential impact is sweeping. The rationale that any religious reference ("endorsement" is a misnomer) in a municipality's mark or name is constitutionally suspect apparently puts in jeopardy the names of famous cities across the land. St. Louis, Santa Fe, Los Angeles—even places like Devil's Head and Hell's Canyon (diabolism?)—come to mind, not to mention Zion itself. The resonantly Biblical name "Zion" for a city, under the present logic, advances and endorses Judaism or Christianity or both.

I think that the district court had it right in *Rolling Meadows*. Assuming that the diminutive symbol in question is a Roman cross—it might be a telephone pole—any message of endorsement is either non-existent or *de minimis*. There is little evidence of meaningful offense from the fancied religious implications of this ambiguous design—created by a schoolchild. The plaintiffs' injury is elusive, and I share Judge Easterbrook's doubt whether it is the sort of harm that rises to a "case or controversy" or the type of injury crying out for constitutional redress. *Cf. Valley Forge Christian College v. Americans United for Separation of Church and State, Inc.*, 454 U.S. 464, 482-87

(1982) (simple offense at perceived constitutional violation not enough to provide standing).

The Zion seal has been part of that city's nearly 100-year history, and has always been so regarded (with affection and pride) until the plaintiff's claim of harm implausibly conjured up the First Amendment. Again, the claim of injury seems not only too far-fetched to win "case or controversy" status but actually appears manufactured for purposes of litigation only. In any event the Zion seal merely reflects an historical fact—that the city was founded, named and emblematized as an act of protestant evangelism. It is not the function of the courts to cause the historical facts to vanish—even through a whiff of the First Amendment.

If the seal of Salt Lake City were to show Brigham Young emerging from the mountains toward the valley of the Great Salt Lake with the Book of Mormon (or even the golden plates of Joseph Smith) tucked under his arm, anyone with a common sense of history would see this as reflecting a dramatic event in American history—hardly as an endorsement of a religion. In fact, there were excellent reasons why the Mormons might have named their Utah destination "Zion"[1]—thereby catching themselves in the constitutional snares of the present doctrine.

This analysis appears to meet the *Lemon* test, *Lemon v. Kurtzman*, 403 U.S. 602, 612-13 (1971). In *Rolling Meadows* only the "effects" prong is arguably implicated and it seems to me that the seal gives rise to no effects of consequence. In *Zion* both the "effects" and the "purpose" prongs are met by the historical setting of the seal. Any religious purpose resides far in the past while the current purpose is purely commemorative, and the present effects of the seal are only to call a unique history to mind.

The history of the city of Zion (Illinois) cannot be erased or obliterated. The city has stood for almost a hundred

[1] *Cf.* Zion National Park in southwestern Utah.

years as a memento of Christian evangelism. To destroy the seal, which contemporaneously reflected the founding of the city, is to demean an important value in the name of a threat which simply isn't there. It is significant that the Zion city council, containing *no members* of the "Christian Catholic" sect and presumably therefore victims rather than beneficiaries of the seal's imagined religious implications, voted with enthusiasm to keep it as their historical heritage.

The "wall of separation" between church and state is not in question, but we need not sprinkle broken glass and string barbed wire on top. This important opinion needs careful reconsideration by the whole court and/or the United States Supreme Court.

A true Copy:

Teste:

Clerk of the United States Court of Appeals for the Seventh Circuit

IN THE UNITED STATES DISTRICT COURT
FOR THE NORTHERN DISTRICT OF ILLINOIS
EASTERN DIVISION

CLINT W. HARRIS, et al., Plaintiffs, v. CITY OF ZION, et al. Defendants.	)	No. 87 C 7204 HONORABLE JAMES B. ZAGEL

THEODORE M. KUHN, et al., Plaintiffs, v. CITY OF ROLLING MEADOWS, et al., Defendants.	)	No. 87 C 7205 HONORABLE JAMES B. ZAGEL

MEMORANDUM OPINION AND ORDER

I. INTRODUCTION

The plaintiffs in *Kuhn v. City of Rolling Meadows* and the plaintiffs in *Harris v. City of Zion* bring actions under 42 U.S.C. sec. 1983, seeking declaratory and injunctive relief. The plaintiffs in *Kuhn* have moved for summary judgment pursuant to Fed. R. Civ. P. 56. The plaintiffs and the defendants in *Harris* have both moved for summary judgment under Fed. R. Civ. P. 56. A summary judgment motion under Rule 56 imposes on the movant

the burden of establishing the lack of a genuine issue of material fact. *Celotex Corp. v. Catrett*, 477 U.S. 317, 322-23 (1986). Because there are no material factual issues in dispute in either case, summary judgment is appropriate for the resolution of this litigation.

The two cases before the Court present the same legal issue: the constitutionality of a religious symbol in a municipality's corporate seal. Our judgment is this: In *Kuhn v. City of Rolling Meadows* we deny the plaintiffs' motion. We hold that the official seal of the City of Rolling Meadows does not violate the First Amendment of the United States Constitution. However, because the defendant in *Kuhn* has not moved for summary judgment, we take no further step than to deny the plaintiffs' motion for summary judgment. In *Harris v. City of Zion* we deny the defendants' motion and grant the plaintiffs' motion. We hold that the seal, emblem, and logo of the City of Zion violate the First Amendment of the United States Constitution, and therefore enjoin the City of Zion from their continued use.

II. FACTS

A. The City of Rolling Meadows

The plaintiffs are Theodore M. Kuhn, a resident of the City of Rolling Meadows, and the Society of Separationists, Inc., a Maryland corporation. The defendants are the City of Rolling Meadows, Cook County, Illinois ("Rolling Meadows"), the Mayor of Rolling Meadows and the City Council of Rolling Meadows. The plaintiffs sue the individual members of the City Council, which includes the Mayor, in their official capacities.

Rolling Meadows' corporate seal (Exhibit A) appears below:

CITY OF ROLLING MEADOWS
STATE OF ILLINOIS
INCORPORATED 1955

Exhibit A

This seal appears on all city-owned vehicles, including all police cars and some fire trucks, on the city vehicle stickers of all vehicles operated by city residents, on the shoulder patch of the city police officers, on the city letterhead, and in the City Council chambers.

Rolling Meadows adopted the seal in 1960, the year Rolling Meadows celebrated its fifth anniversary. An eighth grader, Cheryl Knudsen, designed the seal in response to a school art assignment. In an affidavit, Knudsen described the inspiration for her design: "I drew what I saw, [and] had no purpose other than to complete an assignment." An independent committee selected, and the City Council approved the adoption of, Knudsen's design.

B. The City of Zion

The plaintiffs are Clint W. Harris, a resident of the City of Zion, and the Society of Separationists, Inc. The defendants are the City of Zion, Lake County, Illinois ("Zion"), the Mayor of Zion, and the Zion City Council. The plaintiffs sue the individual members of the City Council, which includes the Mayor, in their official capacities.

Zion's corporate seal (Exhibit B), which contains the Zion emblem, and Zion's logo (Exhibit C) appear below:

Exhibit B

Exhibit C

The emblem is found in the seal and is surrounded by the phrases "CORPORATE SEAL" and "CITY OF ZION, ILLINOIS."

The seal or logo appears on the city flag, on the city letterhead, in the City Council chambers, on the city vehicle stickers of all vehicles operated by city residents, on the shoulder patch of the city police officers and fire fighters, on the city's water tower located near Ninth Street in Zion, on all city street signs, and on all city-owned vehicles.

At the first meeting of the Zion City Council on May 6, 1902, the Reverend John Alexander Dowie, "the Overseer of the Christian Catholic Church in Zion," presented the City Council with a proposed City of Zion corporate seal. The Christian Catholic Church of Zion was and is an Evangelical Protestant church founded by Dowie. The City of Zion was also founded by Dowie "for the purpose of the extension of the Kingdom of God upon earth . . . where God shall rule in every department of family, industry, commercial, educational, ecclesiastical and political life." The City Council's Minutes are clear, in the words of Dowie, on the purpose of the seal:

> In presenting to you this seal, I ask you to accept it and to use it reverently. Let no hand ever hold this lever and put this seal to anything that God does not approve.
>
> Let the officer who uses this seal feel, as he pulls this lever and makes this impression, "God Reigns," that the document must be such a one as God approves.
>
> May every commission of every officer which bears the seal of this city be looked upon as solemn thing; that it is a commission to bear such authority, however small or great, as God's minister—God's minister

> in law—God's minister in the Eternal Covenant in a measure.

City of Zion, Minutes of First Meeting of City Council, May 6, 1902. Dowie later makes clear the meaning of each symbol in the emblem:

> Look at that Dove which is the emblem of the Holy Spirit, bearing the Message of Peace and Love over the seas. The Cross represents everything to us in Redemption, Salvation, Healing, Cleaning and Keeping Power.
>
> The Sword is the Sword of the Spirit, which is the Word of God.
>
> The Crown is the Crown of Glory, the Crown of Joy, the Crown of Righteousness, the Crown of Rejoicing.[1]

Id. The City Council, all of whose members belonged to the Christian Catholic Church in Zion and the Theocratic Party, unanimously adopted the ordinance establishing the proposed seal as the official corporate seal of the City of Zion. In 1978 the city developed the logo, modeled on the city's seal, to affix to the Zion water tower.

III. DISCUSSION

A. Introduction

As we enter this Establishment Clause thicket, *see Doe v. Small*, 1989 U.S. Dist. LEXIS 14572 (N.D. Ill. 1989) (Shadur, J.), we look first to the Supreme Court's most recent guidance in *County of Allegheny v. American Civil Liberties Union*, 109 S.Ct. 3086 (1989). As Judge Shadur notes, *County of Allegheny* reconfirmed the three part

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[1] The sword was later changed to a scepter.

test in *Lemon v. Kurtzman*, 91 S. Ct. 2105 (1971), on which we rely to determine if the challenged government conduct is permissible. For a court to find a statute or government practice constitutional:

> First, the statute must have a secular legislative purpose; second, its principal or primary effect must be one that neither advances nor inhibits religion, . . . ; finally, the statute must not foster "an excessive government entanglement with religion."

Id. at 2111. The statute or practice must pass each of these three "tests" to be found constitutional.

B. Rolling Meadows

The plaintiffs' concede that the Rolling Meadows seal does not violate the "purpose" and "entanglement" prongs of the *Lemon* test. We bear in mind that if any one of the three prongs is violated the seal is unconstitutional. It therefore behooves the defendant to agree that the seal does not violate the "purpose" and "entanglement" prongs. Yet, the defendant oddly insists we examine these "two crucial criteria."

We agree with the plaintiff that the seal does not violate the "purpose" and "entanglement" tests. Although the seal does not have a preamble revealing the purpose for its adoption, the defendant submitted affidavits indicating the city adopted the seal for the purpose of celebrating the community's fifth anniversary. The designer of the seal was an eighth grader who swears, "I drew what I saw, [and] had no purpose other than to complete an assignment." An independent committee chose the seal as the winning entry. We conclude that the legislative purpose in adopting the seal was secular.

Nothing in the record suggests, and neither party argues, that the seal involves excessive entanglement with government.

The core issue is whether the seal's principal or primary effect is one that advances religion. *Lemon*, 91 S. Ct. at 2111. As the Supreme Court has noted, whether the verb we choose is "advance," "endorse," "favor," "prefer," or "promote," the principle is the same: "The Establishment Clause, at the very least, prohibits government from appearing to take a position on questions of religious belief or from 'making adherence to a religion relevant in any way to a person's standing in the political community.' " *County of Allegheny*, 109 S. Ct. at 3101 (*quoting Lynch v. Donnelly*, 104 S. Ct. 1355, 1366 (1984) (O'Connor, J., concurring)).

The primary effect of the seal turns largely on the overall, "unique physical" context, *American Jewish Congress v. City of Chicago*, 827 F.2d 120, 128 (7th Cir. 1987), in which the challenged religious symbol here, the cross,[2] appears. The Supreme Court has stated that "the government's use of religious symbolism is unconstitutional if it has the effect of endorsing religious beliefs, and the effect of the government's use of religious symbolism depends upon its context." *County of Allegheny*, 109 S. Ct. at 3103. Based upon the context in which the cross ap-

[2] We do not quibble with the plaintiffs over whether the challenged symbol is in fact a cross. The defendants counter with the experience of Robert Sherman, a Society of Separationists member and director of the Northern Illinois Chapter of Atheists, who abandoned his challenge to the Rolling Meadows seal. After researching the challenged symbol, Sherman concluded that the symbol was in fact a utility pole in an industrial setting. We conclude, for the purpose of the plaintiffs' summary judgment motion, that the symbol is a cross.

pears in the Rolling Meadows seal, we find that the primary effect of the seal does not advance religion.

The challenged content of the seal, the cross, is a symbol of Christianity. *American Civil Liberties Union v. City of St. Charles*, 794 F.2d 265, 271 (1986). We are particularly sensitive that this symbol is "not only religious but also sectarian." *Id.*[3] This is of concern to us because "the more sectarian the display, the closer it is to the original targets of the [establishment] clause, so the more strictly is the clause applied." *Id.* We are also mindful that the municipal corporate seal in which the cross appears is not unlike City Hall, which is a "symbol of government power" and "marked with the stamp of government approval." *City of Chicago*, 827 F.2d at 128. We proceed with both of these concerns in mind.

In the context of the Rolling Meadows seal, the cross represents one aspect of the origin of the Rolling Meadows community. Each of the four pictures on the seal, including the cross, water tower, leaf, and school,[4] suggests a different feature of the Rolling Meadows community as found on its fifth anniversary. Notably, the image that includes the cross appears as a scene: Although the cross obviously appears in a style that is more abstract than the way it would register on a photographic plate, we do not find that the image's level of abstract-

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[3] The seal varies slightly among its reproductions. The cross, which is obviously of most interest to us, is not uniform in all the seals. It is fair to say, however, that the cross appears as a Latin cross in all each seal.

[4] The plaintiffs allege the lower quadrant of the seal contains a single-family residence. The defendants claim the building is in fact a school. This difference is not material to the decision of this court.

ness renders the image, in the context of the other four images, as strong a symbol of Christianity (or religion) as would a lone or prominent cross. Although this distinction may appear to emanate from the offices of an interior decorator, *see City of Chicago*, 827 F.2d at 129 (Easterbrook, J., dissent), we find it relevant. While there is no doubt that a Latin cross is itself a symbol of Christianity, we conclude that the relation of the challenged image before us, in the context we receive it, to the referent at issue—religion, or more specifically, Christianity—is weak. We refrain from emphasizing this point too strongly because to the average observer of the Rolling Meadows seal there does appear a cross. However, we must take the image as we see it in, not out of, context. *See* R. Arnheim, *Visual Thinking* 135-52 (1969).

The plaintiffs argue that the cross on the Rolling Meadows corporate seal is "large," "conspicuous," "prominent," and "massive." We do not agree. We hesitate to use adjectives to muddle the clarity of Exhibit A. However, as we noted, the cross is only one of several pictures that comprise the display on the seal. We find that the remaining pictures sufficiently "neutralize" the seal to avoid any religious message a lone or a prominent cross, *City of St. Charles*, 794 F.2d at 267 (cross in display found "highly prominent"), would convey.

Were it not for the other symbols that surround the cross, the fact that the cross occupies a relatively small portion of the seal's space, and to a lesser extent, the fact that the cross appears in scene form, a nonadherent might consider the seal an endorsement of religion. This case would thus be indistinguishable from the cases in which the prominent display of a cross has been held unconstitutional. However, the seal before us cannot be fairly characterized as prominently displaying the cross. The

question, as we understand it, is not whether a cross may appear in a municipality's seal; but rather, whether the context in which the cross appears has the effect of endorsing religion. There certainly may exist municipal seals that contain crosses and that convey messages endorsing religion.[5] This, however, is not one of those seals. There would be no meaningful difference between holding otherwise and holding that no municipal seal may contain a cross.

C. Zion

The plaintiffs challenge Zion's seal, emblem, and logo.[6] Zion's corporate seal consists of the Zion emblem surrounded by the phrases "CORPORATE SEAL" and "CITY OF ZION, ILLINOIS." Zion's logo contains the same three symbols—a cross, a dove, and a crown with a scepter—found in the emblem, but does not appear in the form of a shield and does not contain a ribbon inscribed with the words "GOD REIGNS."

The defendants argue that the corporate seal, emblem, and logo have three secular purposes:

> First, the seal is required by state law to authenticate municipal records. Second, the seal, emblem and logo facilitate the identification of property with the municipality and identify the community itself. Finally, all three symbols commemorate the rich and unique historical heritage of Zion as an experiment in establishing a twentieth century utopian community.

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[5] See, for example, our discussion of the City of Zion's seal below.

[6] The plaintiffs also challenge an alleged motto of Zion's: "Where God Rules, Man Prospers." Zion denies having such a motto. To the extent Zion does not and will not use this motto the challenge is moot.

Defendants' Motion for Summary Judgment at 2. The plaintiffs challenge the content of the seal (the emblem), not the validity of Zion's having a municipal seal. Therefore, the first and second of these alleged purposes are irrelevant. The third alleged purpose—that the historical significance of the city's founding outweighs the original religious purpose—is not without merit. The city was in fact a religious experiment and the seal, emblem, and logo recognize that origin. But it is clear that in adopting the Zion seal the Zion legislature sought to identify the City of Zion with the Christian Catholic Church and impart symbolically the values of the church. That purpose was blatantly sectarian at the seal's adoption.

The defendants argue that even if the original purpose of the city in adopting the seal were religious, the current, relevant purpose is historical, and therefore secular. We disagree with respect to the seal and the emblem. The defendants rely on *City of Chicago* for their proposition that "the original purpose of a government's use of a symbol has little if any relevance to an analysis of whether its current use has a secular purpose." Memorandum in Support of Defendants' Motion for Summary Judgment, at 5. However, *City of Chicago* involved a creche that the city erected and dismantled every Christmas season. The Seventh Circuit treated each season's creche display as involving a distinct decision made by the city. *City of Chicago*, 827 F.2d 120, 126 (mayor's 1959 comment "reveals little about the purpose of the 1985-86 display"). In the case before us, one legislative decision on May 6, 1902 adopted the city seal and emblem. The record shows the city has used essentially the identical seal and emblem ever since. We thus find the relevant purpose was not secular. To support their contention that the relevant legislative purpose is found much later than in the Minutes accompanying the seal's original adoption, the city points

to the Minutes of City Council, May 20, 1986, in which the City Council voted to retain the city seal in its current form for historical reasons. The Minutes do not clearly demonstrate that the Council's vote to retain the seal was motivated purely for historical purposes. In any event, and especially with respect to the later-developed logo, this issue is not dispositive because, as we discuss below, the effect of the seal, emblem, and logo is not secular.

In fact, the effect of the seal, emblem, and logo advances religion and violates the effects prong of the *Lemon* test. Regardless of whether one knows of the religious origin of the City of Zion and can discount the religious effect of the seal accordingly, the seal, emblem, and logo, as we discuss below, are sectarian. We do not impute complete knowledge of history to the average observer of the seal—whether adherent or nonadherent. We therefore cannot assume that the average member of Zion's political community will have either general or specific knowledge of Zion's "unique" history. In fact, the defendants' own expert on the history of the City of Zion, Professor Philip Cook, stated otherwise: "it is possible that the majority of Zion's 15,000 inhabitants know little of its unique history." Affidavit of Philip L. Cook, at 4. We therefore find that the average observer would consider that Zion makes adherence to religion relevant to a person's standing in the political community.

The defendants are not correct when they assert that the symbols in the seal and logo "*merely* recognize Zion's early religious history" (emphasis added). Nothing within the four corners of the seal or the logo detracts from their sectarian messages. The symbols in question are abstract and function as strong symbols of a particular sect of Christianity. As Reverend Dowie indicated, each of the three symbols has an independent religious significance.

The sum of the individual symbols imparts a decidedly religious, in fact sectarian, message. The seal, containing the emblem, connotes an even stronger message because the symbols appear on a shield below a ribbon that reads "GOD REIGNS." Nothing "neutralizes" the religious message.

The First Amendment declares that "Congress shall make no law respecting an establishment of religion . . . ." The Supreme Court and the Seventh Circuit precedents teach that a municipality may not display religious symbols in a way that endorses religion. We find that the City of Zion's seal, emblem, and logo have the effect of endorsing a Christian message. Nothing more is required to demonstrate a violation of the Establishment Clause. *County of Allegheny*, 109 S. Ct. 3086, 3105. We therefore permanently enjoin the display of the City of Zion's seal, emblem, and logo in their current forms.

IV. CONCLUSION

We deny the plaintiffs' summary judgment motion in *Kuhn v. Rolling Meadows*. We grant the plaintiffs' summary judgment motion as to the Zion seal, emblem, and logo and deny the defendants' summary judgment motion in *Harris v. City of Zion*. We permanently enjoin the City of Zion from the continued use of its seal, emblem, and logo in their present forms.

Enter:

/s/ JAMES B. ZAGEL
James B. Zagel
United States District Judge

Date: February 9, 1990

UNITED STATES DISTRICT COURT,
NORTHERN DISTRICT OF ILLINOIS,
EASTERN DIVISION

Name of Assigned
Judge or Magistrate James B. Zagel

Case Number 87 C 7204

Date 09 Feb 90

Case Title Harris v. City of Zion

(1) X Judgment is entered as follows:

Plaintiff's motion for summary judgment against Defendants is granted. The City of Zion is permanently enjoined from the continued use of its seal, emblem and logo in their present forms. Enter Memorandum Opinion and Order.

(12) X (For further details see
XX Order attached to the
original minute order form)

X Notified counsel by telephone

X Mail AO 450 form

UNITED STATES DISTRICT COURT
NORTHERN DISTRICT OF ILLINOIS
EASTERN DIVISION

CLINT W. HARRIS, et al
Plaintiffs

v.

CITY OF ZION, et al
Defendants

JUDGMENT IN
A CIVIL CASE

CASE NUMBER: 87 C 7204
Judge Zagel

☐ Jury Verdict. This action came before the Court for a trial by jury. The issues have been tried and the jury has rendered its verdict.

☒ Decision by Court. This action came to hearing before the Court. The issues have been heard and a decision has been rendered.

IT IS ORDERED AND ADJUDGED, plaintiffs' motion for summary judgment against defendants is granted. The City of Zion is permanently enjoined from the continued use of its seal, emblem, and logo in their present forms.

Date February 09, 1990

/s/ H. STUART CUNNINGHAM
Clerk

/s/ DON WALKER
(By) Deputy Clerk

IN THE UNITED STATES DISTRICT COURT
FOR THE NORTHERN DISTRICT OF ILLINOIS
EASTERN DIVISION

CLINT W. HARRIS, et al.,	)	
	)	
Plaintiffs,	)	
	)	No. 87 C 7204
v.	)	
	)	HONORABLE
CITY OF ZION, et al.	)	JAMES B. ZAGEL
	)	
Defendants.	)	

MEMORANDUM OPINION AND ORDER

On February 9, 1990 this court entered summary judgment in favor of the plaintiffs, finding that certain symbols used by the City of Zion—a seal, emblem, and logo—violate the Establishment Clause of the United States Constitution. This court has permanently enjoined the City of Zion from using the challenged symbols in their present form. The defendants now move for this court to reconsider its decision, or in the alternative, to suspend or stay the enforcement of the permanent injunction.

Because the defendants have not presented any argument in their motion today that they have not made previously, we only will address the defendants' most salient, and perhaps most constitutionally troubling, point: that all the evidence supports a conclusion that the Zion seal does not violate the effect prong of the *Lemon* test.

The defendants reach this conclusion because they misapprehend the perspective from which the court is to judge the effect of religious symbolism in Zion's seal, emblem, and logo. The perspective is from the nonadherent, the minority, and the outsider. The Supreme Court has said repeatedly that to rule otherwise renders mean-

ingless the role of the court in constitutional adjudication. We recognize the occasional countermajoritarian nature of the judiciary in this country on constitutional questions, for which we make no apology: the most fundamental constitutional principle is that popular opinion should not, and does not, sway the opinion of the court.

Consequently, much of the evidence that the defendants sought to introduce to establish the "average observer" was clearly irrelevant. For example, whether the plaintiff Clint Harris represented the "average observer" was not the point. Plaintiff Harris demonstrated sufficient injury to have standing. Beyond that, Harris did not have the burden to prove he was the average observer any more than an unintentional torts defendant has the burden to prove he is the average man.

Similarly, the fact that Zion's mayor is not a member of "any church in Zion" and does not consider that the challenged symbols convey a religious message, although tangentially relevant, is not probative.

Finally, the petition containing the signatures of over 1600 people does not attest to the primary effect of the challenged municipal seal, emblem, and logo for two reasons. First, the petition supports the wrong proposition. The petition reads as follows; "We . . . feel that the Seal of-Zion appropriately reflects the history of the City of Zion, and does not denote discrimination or prejudice . . . ." We do not disagree that the emblem may reflect the history of Zion. However, the sectarian message the seal imparts when viewed in context overshadows any historical message that the signors feel is "appropriate." In addition, this lawsuit is not about discrimination or prejudice; it is about the separation of church and state. We infer from the petition's use of the words "discrimination" and "prejudice" that the defendants conceive of the Es-

tablishment Clause as merely a safeguard for the nonadherent against religious tyranny. However, proponents of a strict separation between church and state are well numbered among ecclesiastical constitutional scholars who champion separation to avoid, among other things, diluting religious symbolism. As Judge Posner noted in *American Civil Liberties Union v. City of St. Charles*, 794 F.2d 265 (7th Cir. 1986), in an analogous context, religious holidays: "Our culture has taken much of the Christian flavor out of Christmas. Christianity took the idea of a holiday coinciding with the winter solstice (along with much symbology) from the pagans . . .; and some would say that the pagans have had their revenge." *Id.* at 272.

Second, the petition does not attest to the primary effect of the challenged municipal seal, emblem, and logo because it is not probative of the constitutional fact encompassed by the term "nonadherent." In addition, we do not take a position on whether a majority of people find the Zion seal offensive. In any event, this question is not relevant to the constitutional principles that guided the resolution of this lawsuit.

Consequently, we deny the defendants' motion to reconsider our judgment entered on February 9, 1990. However, we enter an order suspending the enforcement of the permanent injunction for 120 days or for the period during the pendency of an appeal, whichever is longer.

Enter:

/s/ JAMES B. ZAGEL
James B. Zagel
United States District Judge

Date: _____

UNITED STATES DISTRICT COURT,
NORTHERN DISTRICT OF ILLINOIS,
EASTERN DIVISION

Name of Assigned
Judge or Magistrate James B. Zagel

Case Number 87 C 7204

Date March 12, 1990

Case Title Harris v. City of Zion

(2) XX (Other docket entry)

Defendants motion to reconsider the judgment order of February 09, 1990 is denied. Enforcement of the permanent injunction is suspended for 120 days or for the period during the pendency of an appeal, whichever is longer. Enter Memorandum Opinion and Order.

(12) X (For further details see
XX Order attached to the
original minute order form)

X Docketing to mail notices

Document number 96

FILED
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No. 91-299

In The

Supreme Court of the United States

October Term, 1991

CITY OF ZION, *et al.*,

Petitioners,

vs.

CLINT W. HARRIS, *et al.*,

Respondents.

On Petition for a Writ of Certiorari to the United States Court of Appeals for the Seventh Circuit

RESPONDENTS' BRIEF IN OPPOSITION

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QUESTION PRESENTED

Whether a government's continuous and pervasive use of one particular religious sect's religious banner and religious declaration as the entire center portion of that government's official seal violates the Establishment Clause of the First Amendment.

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No. 91-299

In The

Supreme Court of the United States

October Term, 1991

CITY OF ZION, *et al.*,

Petitioners,

vs.

CLINT W. HARRIS, *et al.*,

Respondents.

On Petition for a Writ of Certiorari to the United States Court of Appeals for the Seventh Circuit

RESPONDENTS' BRIEF IN OPPOSITION

CONSTITUTIONAL PROVISION AND RULES INVOLVED

This action is based upon the Establishment Clause of the First Amendment of the United States Constitution which provides: "Congress shall make no law respecting an establishment of religion . . . "

Also involved are General Rules 12(l) and (m) of the United States District Court for the Northern District of Illinois, which are set forth in Respondents' Appendix E at 6ra.

STATEMENT OF THE CASE

City petitioners omitted the following: Prior to the 1902 adoption of the City of Zion corporate seal, the Christian Catholic Church of Zion had a religious banner, called the "Zion Banner" (R. Doc. 61, Plaintiffs' Statement of Material Facts, ¶ 20). Respondents' Appendix A (1ra), attached hereto, contains a picture of the Christian Catholic Church's Zion Banner in the September 1, 1990 issue of *Leaves of Healing*, the official publication of the Christian Catholic Church (R. Doc. 61, Ex. 9-3). The Christian Catholic Church's Zion Banner occupies the center section of the City of Zion's corporate seal (App. 30a). The Zion Banner remains the symbol of the Christian Catholic Church (R. Doc. 61, Plaintiffs' Statement of Material Facts, ¶ 28) and is displayed on the name plate of that religious sect's official publication, *Leaves of Healing* (R. Doc. 61, Ex. 8). *See* attached Respondents' Appendix B at 2ra.

The petition also omitted the following facts concerning the meaning of the seal's and emblem's phrase "God Reigns". While presenting his proposed seal to the Zion City Council in 1902, Rev. Dowie stated

> May God bless the seal and may every generation that comes, as they see upon every official document just these two words, "God Reigns," know that this is God's City, the City of Jehovah, the Zion of the Holy one of Israel."

* * *

> Let the officer who uses this seal feel as he pulls this lever and makes this impression, "God Reigns," that the document must be such a one as God approves. May every commission of every officer which bears the seal of this city be looked upon as a solemn thing; that it is a commission to bear such authority, however small or large, as God's minister — God's minister in law — God's minister in the Eternal Covenant in a measure.

(R. Doc. 61, Ex. 11-4,-5)

The petition on pages 5 and 6 asserts that "the seal has been maintained by the current City Council for historical reasons," citing a 1986 City Council resolution. After studying the legislative history, both the district court and the court of appeals expressly rejected the City petitioners' assertion (App.66a, 25a). The Zion City Council voted to retain the Zion seal in response to a challenge to the seal's legality, and none of the Zion City Council members stated his reason for so voting (R. Doc. 68, Ex. K 70-71).

City petitioners omitted that the seal also appears on the City flag, the City Council chambers and City letterhead (App. 6a, 59a).

There is no basis in the record for the petitioners' assertion on page 13 that the Zion City Council contains no members of the Christian Catholic Church.

On page 5 the petition quotes the Cook affidavit for the assertion that the Blue Laws "have long since been repealed." In fact, Cook alleged that the Blue Laws "either have been repealed or have fallen into disuse" (R. Doc. 68, Cook Aff.¶ 17).

REASONS FOR DENYING THE WRIT

Regarding the issue of standing, City petitioners' version of the facts is false. Moreover, City petitioners have twice waived their argument by making it neither in the district court nor in the court of appeals. (While a challenge to the legal sufficiency of plaintiffs' allegation of standing can be made at any time during the lawsuit, a challenge to the factual basis of plaintiffs' standing must be made in the district court and again in the appellate brief if it is to be considered by the Supreme Court.)

As to the Establishment Clause issues, the City seal, emblem and logo consist entirely or principally of the Christian Catholic Church's religious banner and religious declaration. Therefore, those City symbols communicate the City's exclusive preference for one particular religious sect of one particular religion over all other religious sects and religions. Thus, unlike the nonsectarian prayer in *Lee v. Weisman*, the City's symbols are unconstitutional under any conceivable interpretation of the Establishment Clause.

The City's defense of commemorative purpose does not eliminate the City seal's partiality towards one faith. Both the district court and the court of appeals concluded that the City seal did not have a commemorative purpose. Moreover, even if it did have a commemorative function, that clearly is not its only function. The City can communicate its historic origin without symbolically equating itself with, or promoting, the contemporary Christian Catholic Church and without identifying itself with, or promoting, contemporary Christianity.

While the discriminatory nature of the seal, emblem and logo is sufficient in itself to invalidate them, they are also coercive. They are directly coercive in that respondent Harris was required to place on his car a vehicle sticker containing the emblem. They

are indirectly coercive because of the close identification with the government and the pervasiveness.

In addition, the unique factual situation here suggests that any Supreme Court adjudication on the merits would give little guidance in other lawsuits.

Finally, the petition does not cite a single conflicting judicial decision.

I.

STANDING

A. City petitioners' assertions regarding respondent Harris are false.

The petition at page 21 alleges that (1) "Harris had been recruited for the litigation;" (2) "made false allegations as to being required to display a vehicle sticker with the Zion Seal;" (3) "claimed injuries which are self-imposed;" and (4) "is a hypersensitive zealot." All four conclusions are false.

(1) Harris moved to the City of Zion because he needed to live in northern Lake County for work reasons and could find affordable rent in that area only in the City of Zion (R. Doc. 68, Ex. E, Inter. 9(b); Sherman Dep. 55-56). He did not move to the City of Zion to file the lawsuit (R. Doc. 69, Harris Dep. 63). Harris did not discuss with Sherman the possibility of a lawsuit until after Harris was given a ticket by Zion police officers for not displaying a vehicle tax sticker on the car he was driving (R. Doc. 68, Sherman Dep. 59).

The assertion of the appellate dissent that "Harris related in his deposition that he had been recruited by the Society of Separationists as a potential plaintiff" is false.

(2) In an effort to depict respondent Harris as a fabricator, the petition notes that although Harris' complaint alleges that he had been required to place a Zion vehicle sticker on his automobile, Harris "admitted in his deposition that he did not own an automobile and did not currently have a car in Zion" (page 23). Thus, assert the City petitioners at page 23 Harris' allegation that he was required to place a vehicle sticker on his auto was "proven to be false." City petitioners fail to inform this Court that on the very deposition transcript pages (R. Doc. 68, Harris Dep. 95-95) that they cite as proof of Harris' falsehood, Harris explained that although he did not currently have a car, he had one at the time he was required to place a vehicle sticker on his car. (These deposition pages are attached hereto as Respondents' Appendix C at 3-4ra.) Thus, City petitioners have selectively quoted from a deposition transcript to give the false impression that respondent Harris lied.

Moreover, City petitioners know that respondent Harris was telling the truth in alleging that he had possessed a car and was required to place a Zion City vehicle sticker on its windshield since City petitioners' own police officers had stopped Harris while he was driving his car and forced him to purchase a vehicle sticker (R. Doc. 68, Sherman Dep. 59), and City petitioners introduced at Harris' deposition, and attached to their motion for summary judgment, a copy of Harris' vehicle sticker tax receipt initialed by the Zion City Clerk's Office (attached hereto as Respondents' Appendix D at 5ra) which identifies Harris' car as a 1976 blue 2-door Toyota Corrolla (R. Doc. 68, Harris Dep. 96, Ex. E).

Furthermore, respondent Harris reminded City petitioners of the foregoing in his answer to their petition for rehearing in the court of appeals, yet they persist in falsely branding respondent Harris as a fabricator.

(3) Since respondent Harris did not move to the City of Zion to expose himself to the seal, his injuries are not self-imposed. *See* (1) above.

(4) City petitioners' assertion that Harris is "a hypersensitive zealot" is a reflection of their inability to empathize with non-Christians. Certainly, the reactions of Harris are typical of plaintiffs in Establishment Clause litigation involving official governmental sponsorship of Christian symbols and practices (App. 14-15a).

B. City petitioners have twice waived the factual question as to whether Harris is "a transient plaintiff who was recruited".

Moreover, City petitioners have twice waived the factual issue as to whether respondent Harris is "a transient plaintiff who was recruited for the litigation" by failing to raise it either in the district court or the court of appeals.

While the legal sufficiency of a plaintiff's allegations of standing can be considered by the Supreme Court whether or not defendant raised it below, any factual challenge to standing must be made by defendant in the district court and then again in the court of appeals if it is to be considered by the Supreme Court. As this Court has noted, " . . . if the plaintiffs' 'allegations [of standing] were in fact untrue, then the [defendants] should have moved for summary judgment on the standing issue and demonstrated to the District Court that the allegations were a sham and raised to genuine issue of fact.' " *Gwaltney v. Chesapeake Bay Foundation*, 484 U.S. 49, 66 (1987), *quoting United States v. SCRAP*, 412 U.S. 669, 689 (1973).

At no time in the district court did City petitioners ever argue that Harris lacked standing because he is a transient plaintiff who was recruited to file this lawsuit. That defense was never asserted,

argued or adjudicated. At the time of the filing of City petitioners' motion for summary judgment, they knew all the facts which they now assert establish the allegedly sham nature of Harris' allegations of standing. Yet the City's motion for summary judgment contained no argument at all that Harris lacked standing (R. Doc. 66). Not having done so in the district court, the City petitioners can not now so argue in the Supreme Court. *Dothard v. Rawlinson*, 433 U.S. 321, 323 n.1 (1977).

Similarly, City petitioners never raised the issue in their appellate Brief And Appendix of Defendants-Appellants or their Reply Brief of Defendants-Appellants. Therefore, the issue was not, and could not be, adjudicated by the appellate majority. *Lim v. Central DuPage Hosp.*, 871 F.2d 644, 647-48 (7th Cir. 1989). City petitioners failed to charge Harris with being recruited until the rebuttal portion of their appellate oral argument, and even then their counsel noted, "I am not saying that this is impermissible." Issues not presented to or ruled upon by the court of appeals will not be considered by the Supreme Court. *EEOC v. FLRA*, 476 U.S. 19, 24 (1986). It is untimely to assert an argument for the first time in the motion for rehearing in the court of appeals. *Hoover v. Ronwin*, 466 U.S. 558, 574 n. 25 (1984).

II.

THE ESTABLISHMENT CLAUSE

A. This lawsuit, unlike *Lee v. Weisman*, involves a government's continuous identification with one particular religious sect of one particular religion in preference to all other religious sects and religions.

The petition suggests that it be deferred until after a decision in *Lee v. Weisman, cert. granted*, 111 S. Ct. 1305 (1991). But

a government emblem consisting solely of one particular religious sect's banner and declaration is fundamentally distinct from a private cleric's nonsectarian invocation and benediction at a public school graduation.

First, the case at bar, unlike *Weisman*, involves a preference for one particular religion and one particular sect of that religion over all other religious sects and religions. The Zion City emblem consists solely of the current religious banner of the Christian Catholic Church (which includes the principal symbol of Christianity as well as other Christian symbols) and a declaration expressing that sect's religious belief in theocracy (App. 31a, 26-27a; R. Doc. 61, Ex. 11-4,-5). The entire center portion of the City seal is occupied by the Christian Catholic Church's religious banner and declaration (App. 30a), and the City logo is a stylized version of the Christian Catholic Church's religious banner (App. 32a).

Even those who would overturn the standard of *Lemon v. Kurtzman*, 403 U.S. 602 (1971) and would permit governmental preference for religion over irreligion, affirm that the Establishment Clause "forbade preference among religious sects or denominations." *Wallace v. Jaffree*, 472 U.S. 38, 106 (1985) (Rehnquist, J., dissenting). In the Supreme Court's most recent pronouncement on the Establishment Clause, Justice Kennedy, with whom Justice Scalia joined, indicated that the Establishment Clause required that a government accommodation of religion be a neutral one. *Board of Educ. of Westside Com. Schools v. Mergens*, ____ U.S. ____, 110 S. Ct. 2356, 2377 (1990).

On page 26, the petition cites a law review article by Professor Michael McConnell for the proposition that, "There is a historical basis for requiring that government coercion be a necessary element for an Establishment Clause violation." In fact, Professor McConnell stated the opposite in that article — that the

Establishment Clause forbade government discrimination among religious sects irrespective of the absence of coercion.

> Strong evidence suggests that discrimination among religious sects also was proscribed by the establishment clause, but I have run across no persuasive evidence that the Framers of the first amendment considered evenhanded support of all religions or religion in general, in the absence of a coercive impact, an establishment of religion.

McConnell, *Coercion: The Lost Element of Establishment*, 27 Wm. & Mary L. Rev. 933, 939 (1986).

If the City's seal, emblem and logo were constitutional, governmental bodies throughout the nation could officially identify themselves exclusively with Christianity and/or a particular Christian sect, thereby ordaining an officially-preferred religion and/or an officially-preferred religious sect.

Second, the *Zion* case involves closer identification between Church and State then does *Weisman* since the religious symbols in *Zion* are placed on the official symbol of government power. The identification with government in *Weisman*, which involves private clerics, is much more attenuated.

Third the challenged religious symbols in *Zion* are located throughout the City on every street sign, every resident's automobile windshield, the Zion water tower, all City vehicles, and the shoulder patches of the City police officers and fire fighters. In contrast, *Weisman* involves graduation ceremonies occurring once a year in a very limited number of locations.

Since *Zion* and *Weisman* differ so greatly factually, it is unlikely that *Weisman* could serve as precedent for *Zion*.

Moreover, even if *Weisman* were to result in a new Establishment Clause standard, it would have no effect on the results in *Zion*. The facts here, involving both discrimination (*see* above) and coercion (*see* II.C. below), would be unconstitutional under any conceivable interpretation of the Establishment Clause.

B. The City seal, emblem and logo do not merely commemorate the City's religious origin; they symbolically promote the contemporary Christian Catholic Church and Christianity.

The petition argues that the City seal, emblem and logo do not express preference for Christianity in general or the Christian Catholic Church in particular because they merely commemorate the City's origin. City petitioners point to a 1986 Zion City Council resolution. But after studying the legislative history of the 1986 resolution and the 1902 ordinance, both the district court and the court of appeals concluded that the seal does not have a commemorative purpose (App. 66-67a, 25-26a).

Moreover, even if the seal did have a commemorative purpose, it would still be unconstitutional because, as the court of appeals noted, "These symbols transcend mere commemoration" (App. 27a). The City seal, emblem and logo do not merely commemorate the origin of the City as would a depiction of the founding of the City or a portrait of its founder, Rev. Dowie. Instead, they symbolically equate the City with the contemporary Christian Catholic Church and identify it with contemporary Christianity. The Zion Banner is currently the symbol of the Christian Catholic Church (Respondents' Appendix B at 2ra;R. Doc. 61, Plaintiffs' Statement of Material Facts, ¶ 28[1]),

---

1. City petitioners admitted the truth of ¶ 28 of Plaintiffs' Statement of Material Facts that, "The Zion Banner has remained the symbol of the Christian Catholic Church," by failing to file a specific denial of ¶ 28 with citation to the record as required by N.D.Ill. General Rule 12(m).

(Cont'd)

and the Cross is currently the principal symbol of Christianity. The City seal, emblem and logo give the appearance of being expressions of current relationships, not historic ones.

At the very least, the City seal, emblem and logo promote the contemporary Christian Catholic Church, Christianity and their religious beliefs. While it may be constitutional to depict on a government seal scenes of the settlement of that locale even if that settlement were religiously motivated, those historic circumstances do not constitutionally justify having the settlers religion and religious beliefs featured on the government's official seal. *Friedman v. Board of County Com'rs of Bernalillo*, 781 F.2d 777 (10th Cir. 1985) (in banc), *cert. denied*, 476 U.S. 1169 (1986) (county seal featuring Christian Cross unconstitutional despite the historic significance of Catholicism in the founding of that New Mexico county).

If this Court were to accept City petitioners logic, it would also be required to permit the United States government to replace the Great Seal of the United States with a Great Seal whose center section consisted solely of the religious banner of the Pilgrims of Plymouth Colony who settled this nation in 1620 seeking religious freedom. The same would apply to a seal of the State of Utah whose center section consisted solely of the religious banner of the Church of Jesus Christ of Latter-day Saints.

(Cont'd)

In its Reply Brief Of Defendants-Appellants, City petitioners argued that they had no legal obligation to contravene ¶ 28 of plaintiffs' Statement of Material Facts because plaintiffs allegedly made no specific reference to the part of the record relied upon as required by General Rule 12(l). In fact, ¶ 28 specifically referred to an attached "Exhibit 8" which is reproduced here as Respondents' Appendix B.

C. Respondent Harris was coerced.

The petition argues in Section III that a writ of certiorari be issued because the *Lemon* standard should be replaced by a requirement of "direct or indirect government coercion" (p. 25). Respondents note in II.A. above that the proposed prohibition on coercion would be independent of the prohibition on government preference among religions, applicable to this case. Thus, the City seal, emblem and logo are unconstitutional whether or not they are coercive.

Furthermore, even if this Court were to decide to replace the *Lemon* standard with one solely prohibiting coercion, this lawsuit would not present a suitable opportunity to do so be cause it does involve coercion. The City directly coerced Harris to display a vehicle tax sticker, which contained the challenged emblem[2] (15a, 59a; Respondents' Appendix D at 5ra).

Harris was also indirectly coerced. In his dissent in *Allegheny*, Justice Kennedy recognized, and City petitioners agree on page 25, that forbidden coercion can be indirect as well as direct. Justice Kennedy favorably cited the Bernalillo County, New Mexico seal decision as an example of indirect coercion and indicated that he would hold unconstitutional a Christian Cross continuously and obtrusively affixed onto a symbol of government power. *County of Allegheny v. ACLU*, 492 U.S. 573, 655-56 (1989). Similarly, in this case the banner and declaration of a particular Christian sect (which occupies the entire center portion of the seal), including a Christian Cross, are continuously and obtrusively affixed onto the symbol of government power.

---

2. The *Wooly* solution, proposed by the petition on page 26, would in turn coerce Harris to cut out or cover up a part of his vehicle sticker and would coerce him to risk arrest for doing so (App. 15a, n. 8).

The petition's (and the appellate dissent's) argument on pages 26-27 that the Bernalillo, New Mexico seal case can be distinguished because it is allegedly based on Native Americans' coercive fear of Christians, is baseless. First, *Friedman* is not based upon the Native Americans' fear of Christians but rather on the broad principal that, "Religious minorities may not be made to feel like outsiders because of government's malicious or merely unenlightened endorsement of the majority faith" *Friedman*, 781 F.2d at 782. Second, Native Americans have been oppressed by Christians in Illinois as well as New Mexico. Third, *Friedman* also cited the oppression of Jews and Lebanese Moslems by Christians, phenomena as relevant to Zion, Illinois as Bernalillo County, New Mexico. *Id.* at 781.

Finally, on page 27 the petition argues that the lower court decision prefers "those who believe in no religion over those who do believe" in religion. That argument is as illogical as the argument that a judicial decision outlawing a municipal seal featuring the symbol of atheism would constitute a judicial preference for religious believers over atheists. Government neutrality concerning religion should not be equated with either support or opposition to religion.

D. The petition does not cite any conflicting decisions.

The petition does not cite a single judicial decision holding constitutional sectarian religious symbols on government seals.

On page 17 City petitioners cite judicial decisions which they incorrectly assert uphold government acknowledgement of sectarian religion. The City cites *Anderson v. Salt Lake City Corporation*, 475 F.2d 29 (10th Cir. 1973), a 1973 appellate decision, for the proposition that government can sponsor the Ten Commandments. The City omits any reference to the later Supreme Court decision, *Stone v. Graham*, 449 U.S. 39 (1980),

which held the opposite. The legislative prayer in *Marsh v. Chambers*, 463 U.S. 783 (1983), was not limited to that of one religion. The Sunday closing laws in *McGowan v. Maryland*, 366 U.S. 420 (1961) had lost their religious purpose. The religious training in *Zorach v. Clausen*, 343 U.S. 306 (1952), was not limited to one religion. The court oaths in *O'Haira v. Paine*, 312 F. Supp. 434 (W.D. Tex. 1969), were nonsectarian. *Eugene Sand & Gravel, Inc. v. City of Eugene*, 558 P.2d 338 (1976) was not a federal case. All the remaining cases cited by the City on page 17 involve the secular celebration of an official holiday.

The City's assertion on the bottom of page 17 that the courts have not treated Christian Crosses differently from nonsectarian religious symbols and proclaimations is incorrect. *ACLU v. City of St. Charles*, 794 F.2d 265 (7th Cir. 1986), *cert. denied*, 479 U.S. 961; *Friedman*, 781 F.2d 777, *cert. denied*, 476 U.S. 1169; *ACLU v. Rabun County Chamber of Commerce, Inc.*, 698 F.2d 1098 (11th Cir. 1983); *Gilfillan v. City of Philadelphia*, 637 F.2d 924 (3rd Cir. 1980); *Joki v. Bd. of Educ. of Schuylerville Cent. S.D.*, 745 F. Supp. 823 (N.D.N.Y. 1990); *Mendelson v. City of St. Cloud*, 719 F. Supp. 1065 (M.D. Fl.1989); *Jewish War Veterans v. United States*, 695 F. Supp. 3 (D.D.C. 1988); *ACLU of Miss. v. Miss. Stat. GSA*, 652 F. Supp. 380 (S.D. Miss. 1987); *Libin v. Town of Greenwich*, 625 F. Supp. 393 (D. Conn. 1985): *Greater Houston Chapter of ACLU v. Eckels*, 589 F. Supp. 222 (S.D. Tex. 1984), *appeal dismissed*, 755 F.2d 426 (5th Cir. 1985), *cert. denied*, 474 U.S. 980 (1985).

On page 14 the petition asserts that the City's declaration "God Reigns" is merely a nonsectarian affirmation of the existence of a deity. As documented above in the Statement of the Case, "God Reigns" is a declaration of the Christian Catholic Church's sectarian religious belief in theocracy.

E. City petitioners have not demonstrated that this unique factual situation presents an important question.

City petitioners have not demonstrated that this unique factual situation presents an important question of federal law. There is no evidence that a significant precentage of government seals consist of, or even contain, sectarian religious imagery. Certainly, few lawsuit have concerned this subject matter.

Because this case involves such an extreme factual situation — (1) the banner of a particular religious sect and the principal symbol of a major religion; (2) permanent placement on the official symbol of government power; (3) pervasive display throughout the jurisdiction; and (4) the unusual religious origin of the municipality — any Supreme Court ruling on the merits would give little guidance to the lower courts in other cases.

CONCLUSION

The petition for a writ of certiorari to the United States Court of Appeals for the Seventh Circuit should be denied.

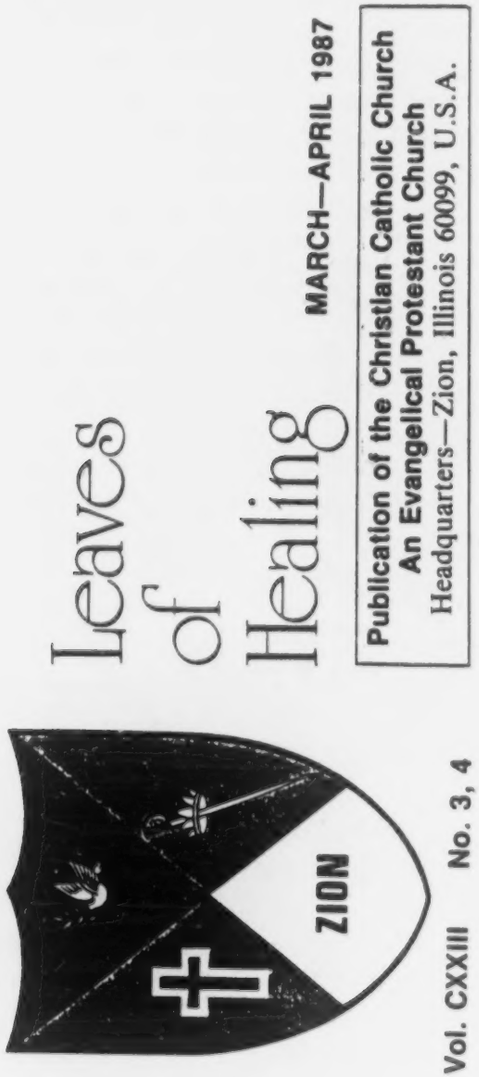
Respectfully submitted,

RICHARD MARTIN GUTMAN
Attorney for Respondents

Dated: September 11, 1991

APPENDIX A — ZION BANNER (1900)

APPENDIX B — ZION BANNER (1987)



APPENDIX C - EXCERPTS OF DEPOSITION OF CLINT W. HARRIS

[95] A. Yes.

Q. How much did you pay him when you leased it? A. Did I say I paid him?

Q. Well, you said you leased it from him. I assume that means you paid him. Did you? A. Actually, I didn't pay him in dollars. He's a carpenter and sometimes I would assist him in different jobs that require a carpenter's assistant.

Q. So, you essentially borrowed his car and helped him with jobs? A. I quess you can say that's a fair exchange. He let me use the car and I'm available when he needs a carpenter's assistant.

Q. Do you have any car registered in your name? A. No, and never has.

MS. ZIMMERMAN: Off the record.

(Whereupon, Harris Deposition Exhibit No. 4 for identification was so marked as requested.)

(Whereupon, a luncheon recess was taken.)

[96] (Whereupon, Harris Deposition Exhibit No. 5 for identification was no marked as requested.)

(Whereupon, Harris Deposition Exhibit No. 6 for identification was so marked as requested.)

By Ms. Zimmerman:

Appendix C

Q. Mr. Harris, do you currently have a car in Zion? A. No.

Q. Do you have any plans to get one? A. Yes.

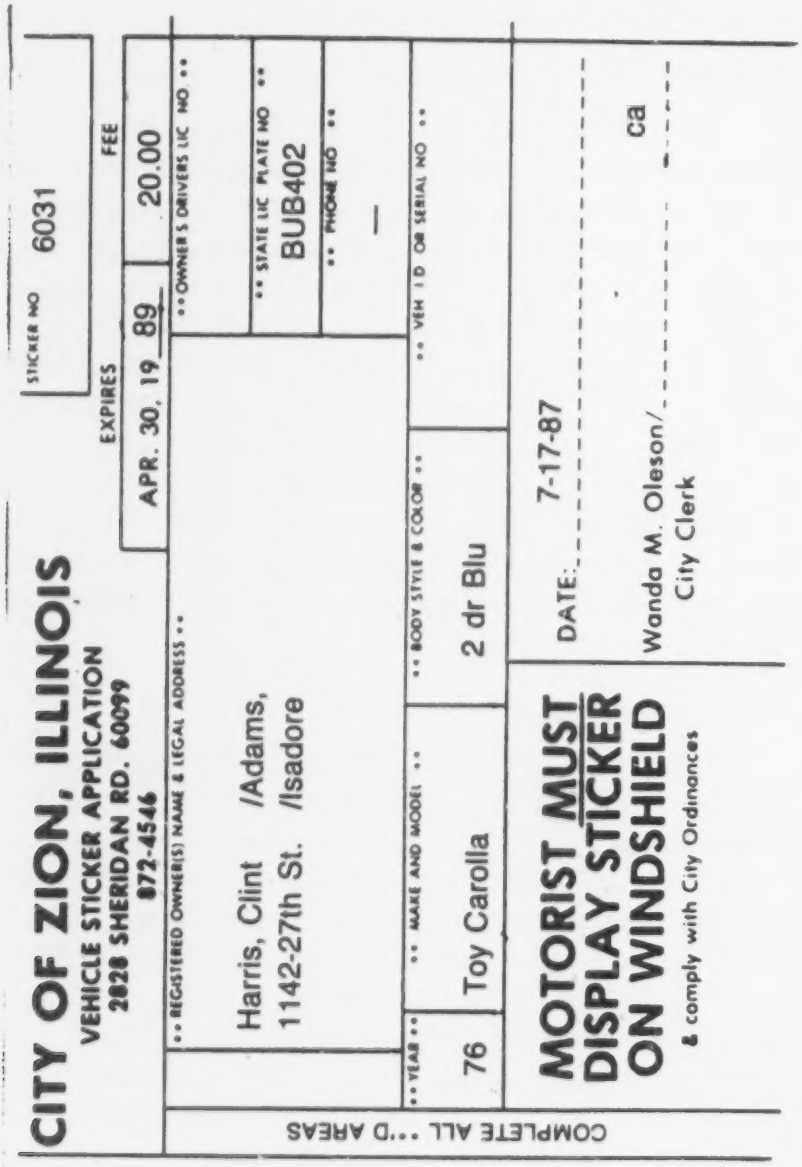
Q. Have you looked for one? A. Yes.

Q. When do you plan to get one? A. Actually, I've looked at one at home. My father's going to give me one.

Q. Are you planning to buy that from him? A. No. He's going to give it to me.

Q. When to you expect that to happen? A. I don't know. Maybe sometime in the next week or next two weeks. That's if it don't need a . . .

APPENDIX D — VEHICLE STICKER TAX RECEIPT



* Note: Typeset print on form has been substituted for handwritten matter.

APPENDIX E — GENERAL RULES OF THE UNITED STATES DISTRICT COURT FOR THE NORTHERN DISTRICT OF ILLINOIS, RULES 12(l) AND (m)

l. Motions for summary judgment; Moving party.

With each motion for summary judgment pursuant to Rule 56 of the Federal Rules of Civil Procedure the moving party shall serve and file, in addition to the affidavits (if any) and other materials referred to in Rule 56(e) and a supporting memorandum of law, a statement of material facts as to which the moving party contends there is no genuine issue and that entitle the moving party to a judgment as a matter of law including a description of the parties and all facts supporting venue and jurisdiction in this Court. That statement shall consist of short numbered paragraphs, including within each paragraph specific references to the affidavits, parts of the record, and other supporting materials relied upon to support the facts set forth in that paragraph. Failure to submit such a statement constitutes grounds for denial of the motion.

m. Motions for summary judgment; Opposing party

Each party opposing a Rule 56 motion shall serve and file, together with opposing affidavits (if any) and other materials referred to in Rule 56(e) and a supporting memorandum of law, a concise response to the movant's statement. That response shall contain (1) a response to each numbered paragraph in the moving party's statement, including, in the case of any disagreement, specific references to the affidavits, parts of the record, and other supporting materials relied upon, and (2) a statement, consisting of short numbered paragraphs, of any additional facts which require the denial of summary judgment, including references to the affidavits, parts of the record, and other supporting materials relied upon. All material facts set forth in the statement required of the moving party will be deemed to be admitted unless controverted by the statement of the opposing party.

Supreme Court, U.S.
FILED
SEP 30 1991
OFFICE OF THE CLERK

No. 91-299

IN THE

Supreme Court of the United States

OCTOBER TERM, 1991

CITY OF ZION, et al.,

Petitioners,

v.

CLINT W. HARRIS, et al.,

Respondents.

Petition For Writ Of Certiorari To The United States Court Of Appeals For The Seventh Circuit

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Petition For Writ Of Certiorari To The United States Court Of Appeals For The Seventh Circuit

REPLY BRIEF OF PETITIONERS

The Respondent contends that the petition for writ of certiorari should be denied for the following reasons: (1) the Petitioners' version of the facts with respect to standing is false; (2) the Petitioners waived the factual questions as to the Respondent's claim to standing; (3) the City of Zion's current purpose in displaying its seal, emblem and logo is not historical or commemorative, but to promote the Christian Catholic Church; (4) the City of Zion's seal, emblem and logo are coercive; and (5) the adjudication of this case on the merits would give little guidance to other lawsuits because of its unique factual situation.

In reply, the Petitioner states that the reasons stated by the Respondent are not supported by the Record or sound legal reasoning.

I.

The Petitioners' version of the facts with respect to standing is supported by the Record and true.

The following facts with respect to standing are set forth in the petition for writ of certiorari (p. 7-8):

> A. In March, 1986, Robert Sherman, an atheist who resides in Buffalo Grove, Illinois, saw Zion's logo on the city's water tower as he was driving by it (Sherman Dep., p. 6, 30, 36-37).
>
> B. Between March, 1986 and July, 1987, Sherman talked with several people about being a potential plaintiff in a lawsuit against Zion which would challenge the symbols now at issue. They all declined (Sherman Dep., p. 47-50).
>
> C. Sherman also brought Zion's symbols to the public's attention in radio, television and newspaper interviews hoping to attract the attention of a Zion

resident who would want to seek recourse against the city (Sherman Dep., p. 50-51).

D. In early 1987, Sherman met Clint W. Harris through a local chapter of the American Atheists. Harris joined the American Atheists in May, 1987 (Harris Interrog. Resp. No. 5).

E. During the May, 1987 chapter meeting of the American Atheists which Harris attended, Sherman discussed Zion and its symbols (Sherman Dep., p. 58).

F. During the first week of July, 1987, Sherman took Harris through Zion. They spent approximately two hours there (Sherman Dep., p. 46).

G. Within the week, on July 7, 1987, Harris moved to Zion (Harris Interrog. Resp. No. 9(a); Sherman Dep., p. 59). Harris rented a room in a "dorm-like" building in Zion on a weekly basis. His room was for sleeping purposes only (Harris Dep., p. 17, 21-22).

H. This lawsuit was filed approximately one month later. Prior to the suit's being filed, Harris spoke to no attorneys and he never saw the Complaint (Harris Dep., p. 61-62).

The Respondent has never disputed any of these facts and does not dispute them now. These facts support the observation made by Judge Easterbrook in his dissent, namely: "This looks like a put-up job distinct from the claim in *St. Charles* and *Crestwood* that longtime residents had been compelled by religious scruples to change the pattern of their lives." App. 34a. Judge Easterbrook also noted that, "Harris related in his deposition that he had been recruited by the Society of Separationists as a potential plaintiff (apparently none of the existing residents of the city objected to the seal). He moved to a boarding house within the city's limits and lent his name to the litigation." App. 34a.

Further, in their dissent to the denial of the petition for rehearing in banc, Judges Cudahy and Manion stated: "The Zion Seal has been part of that city's nearly 100-year history, and has always been so regarded (with affection and pride) until the plaintiff's claim of harm implausibly conjured up the First Amendment. Again, the claim of injury seems not only too farfetched to win 'case or controversy' status but actually appears manufactured for the purposes of litigation only." App. 51a.

The only fact that is disputed by the Respondent is whether he was required to display, on the windshield of his automobile, the City's vehicle sticker containing the design of the seal. The Respondent contends that Zion police officers had stopped him, given him a ticket for not displaying a vehicle sticker on his car, and forced him to purchase a vehicle sticker. However, there is no support in the Record for his contention. The Record does not contain a copy of the ticket supposedly given to the Respondent. The Respondent made no such allegation in his Third Amended Complaint (R. Doc. 42, par. 5). The Respondent made no such statement in his affidavit (R. Doc. 61, Harris Aff.) or in his deposition (R. Doc. 68, Harris Dep.). The Respondent made no mention of being given a ticket for not displaying a vehicle sticker on his car in his Statement of Material Facts. (R. Doc. 61). In fact, the Respondent made this contention for the first time in his brief in opposition to the petition for writ of certiorari.

To support his contention, the Respondent refers only to a page from Sherman's deposition (R. Doc. 68, Sherman Dep. 59) and a copy of a vehicle sticker application (Appendix D, 5ra). In his deposition taken on July 25, 1988, Sherman states: "Clint called me on the phone and he was very angry. He said that on June 13, just six days after he moved into Zion, he was doing some photography

near or at city hall and that several police officers stopped him and had issued to him a ticket for not having purchased a vehicle sticker for his friend's car which he was using." It goes without saying that this statement is hearsay and not admissible. The Respondent did not so testify in his deposition or make such a statement in his affidavit. Moreover, the Respondent could not be required to have a vehicle sticker for someone else's car. If a ticket were issued, it would have to be issued to the person who owned the car. Since the Respondent did not place a copy of the ticket in the Record, it cannot be ascertained whether a ticket was actually given to him as he now contends and, if so, to whom it was issued.

The vehicle sticker application is dated July 17, 1987. It is in the name of Clint Harris and Isadore Adams and contains only a blank space where the owner's driver's license number should have appeared. In his deposition taken nearly ten months later on May 24, 1988, the Respondent admitted that he did not own an automobile and did not currently have a car in Zion. He stated that his father was going to give him a car, but he did not know when (Harris Dep., p. 95-96).

The Record does not identify Isadore Adams. It can only be surmised that the Respondent placed Isadore Adams' name on the application because Adams was the owner of the car described in the application, namely, a 1976 Toyota Corolla. If a vehicle sticker had to be purchased, Adams (not Harris) would be the person required to purchase it. In any event, the Respondent could not be forced to purchase a city vehicle sticker for a car which did not belong to him. Under the circumstances, he must be deemed to have done so gratuitously and not under any coercion.

II.

The Petitioners have not waived any factual question with respect to the Respondent's claim to standing.

As pointed out above, all of the facts regarding the Respondent's being a transient plaintiff who was recruited for the litigation are undisputed. The Respondent now contends for the first time that he was given a ticket for not displaying a vehicle sticker on his automobile. The contention is completely unsupported by the Record. However, assuming, *arguendo*, that it were supported by the Record, it does not contravene the undisputed facts showing that the Respondent is a transient plaintiff and was recruited for the litigation. The issue here is the legal sufficiency of the Respondent's claim to standing and the Respondent acknowledges that the legal sufficiency of a plaintiff's claim to standing can be considered by this Court whether or not the defendant raised it below (Respondent's brief, p. 7).

III.

The City of Zion's current purpose in displaying the seal, emblem and logo is to commemorate the City's historical origins and not to promote the Christian Catholic Church.

Referring to the Minutes of Zion's first City Council meeting on May 6, 1902 and the words of the Reverend Alexander Dowie, the Respondent points out that the original legislative purpose of the Zion seal was expressly religious. However, Reverend Dowie's words and the City Council's action took place nearly ninety years ago and much has changed since then. Zion is now a mainstream U.S.A. community. The original theocracy disappeared over fifty years ago and Zion has become a typical American community in politics and government.

The Respondent asserts that the City Council's action on May 20, 1986 to retain the seal in its current form for historical reasons is irrelevant because it was done in response to Robert Sherman's public statements challenging the legality of the seal and was articulated by the City attorney, rather than one of the Council members. However, it does not matter whether the legislative purpose was articulated by the City attorney, or that it was in response to statements made by Mr. Sherman. What does matter is that the current legislative purpose, as stated at the time of the vote, was secular and that there is no evidence of its being a sham and not sincere. *Edwards v. Aguillard*, 482 U.S. 578 (1987).

Also, under Illinois law, the City Council, whose membership is subject to change with each election, has the right to modify the seal at any time. *Ill.Rev.Stat.*, Ch. 24, Section 2-3-8 (1989). It is not bound to retain a seal adopted in 1902. The fact that it has freely chosen to do so implies a current legislative purpose in keeping with the City of Zion as it exists today.

The original purpose of a government's use of a symbol has little relevance in an analysis of whether its current use has a secular purpose. In *American Jewish Congress v. City of Chicago*, 827 F.2d 120 (7th Cir. 1987), the court ruled:

> The AJC, in arguing that the purpose of the City Hall nativity scene was to promote Christianity, points out that in October, 1959, Mayor Daley said of the scene, 'We are a Christian Nation. I think the more religion we can get in politics, the better off we are.' This comment, although perhaps relevant to the original purpose of the nativity scene, reveals little about the purpose behind the 1985-88 display.

This is particularly true here, where over ninety years have passed since Reverend Dowie presented the seal at the first meeting of the City Council in 1902.

In addition, the Respondent contends that the Zion banner continues to be the logo of the Christian Catholic Church. The Record does not support that contention. On page 2 of the Respondent's brief, he states that Appendix A (1ra) contains a picture of the Christian Catholic Church's Zion Banner in the September 1, 1990 issue of the Leaves of Healing, the official publication of the Christian Catholic Church. The September 1, 1990 date is incorrect and should be deemed a typographical error. Appendix A (1ra) purports to display the Zion Banner as it existed in the year *1900*. The Record shows that the Zion banner has been displayed by the Christian Catholic Church on only one occasion in modern times, namely, the March-April, 1987 issue of the Leaves of Healing (Appendix B, 2ra).

In his affidavit, the current pastor of the Christian Catholic Church, Roger W. Ottersen, states that neither the City of Zion seal nor the shield-shaped design in the center of the seal is or has ever been a part of the seal of the Christian Catholic Church (R. Doc. 74, Ottersen Aff.). The so-called Zion banner is not currently the logo of the Christian Catholic Church. It does not appear on the letterhead of the Christian Catholic Church or its brochure. The church's logo is an arch under which appears a cross, both of which are placed on an open book and under which appears the phrase, "Building on the Word" (R. Doc. 74).

Today, Zion boasts over thirty places of worship, including a Muslim temple. (R. Doc. 68, Geo-Karis Aff. par. 15). Yet no long-time resident of Zion has objected to the City's seal, emblem and logo as promoting the Christian Catholic Church.

IV.

The City of Zion's seal, emblem and logo are not coercive.

The Respondent argues that the City of Zion's seal, emblem and logo are directly and indirectly coercive—directly, because the Respondent was required to place on his car a vehicle sticker containing the design of the seal, and indirectly, because of the seal's close identification with the City government and its pervasiveness.

As pointed out above, the Respondent did not own a car and was not required to purchase or display a city vehicle sticker. His application for a city vehicle sticker (Exhibit D, 5ra) was a gratuitous act because the car for which he applied for the city vehicle sticker was owned by another person. The Respondent, in his deposition, admitted that he did not own an automobile and did not currently have a car in Zion (Harris Dep. p. 95-96). Moreover, as stated in the petition for certiorari at page 26, non-adherents who object to religious imagery may cut it out or cover it up. *Wooley v. Maynard*, 430 U.S. 705 (1977). Very simply, Harris was never subject to any direct coercion.

A city seal is closely identified with the city government. However, our coins and currency, which contain the "eye of God" on the Great Seal of the United States and the words "In God We Trust", are also closely identified with the federal government. The religious imagery on the City of Zion's seal is no more pervasive than the religious imagery on our coins and currency. What is pervasive in our great nation, thank God, is freedom, and no reasonable non-adherent can honestly say that he is compelled to believe in or do anything against his will or wishes by the presence of religious imagery or religious declarations on governmental seals, coins, or currency. Once again, Harris was not subject to any indirect coercion.

V.

The adjudication of this case on the merits will allow this Court to give significant guidance to lower courts in other lawsuits.

This Court has dealt with religious imagery on government property on prior occasions in an effort to draw a line between the permissible and impermissible for lower courts to follow. In *Lynch v. Donnelly*, 465 U.S. 668 (1984), this Court permitted a nativity scene which was part of a municipally owned holiday display containing other symbols, including Santa Claus. Likewise, in *County of Allegheny v. American Civil Liberties Union*, 109 S.Ct. 3086 (1989), this Court allowed a Menorah to be displayed on the front steps of a City Hall with a Christmas tree and a sign saluting liberty, but prohibited a stand-alone creche from being placed on the staircase of the nearby County Courthouse. From these decisions, lower courts are aware that creches, nativity scenes, Menorahs and other religious symbols may be displayed during the Christmas holiday season, so long as they are accompanied by other symbols of a secular nature. They are not permitted to stand alone.

However, this Court has not ruled on cases involving religious imagery or religious declarations on government seals. It is important that this Court do so. The Great Seal of the United States contains the symbolic "eye of God" and many seals across this country contain small crosses similar to the cross on the City of Zion seal and the City of Rolling Meadows seal, which is also pending before this Court on a petition for certiorari, No. 91-141. A definitive ruling by this Court can save a good deal of judicial energy, attorneys' time and litigants' money regarding threatened challenges to other governmental displays containing religious symbols, such as crosses on the seals in Wauwatosa, Wisconsin, and Palatine, Illinois,

and the praying hands on the water tower in South Holland, Illinois.

Contrary to the Respondent's assertions, this case ties in very nicely with the questions presented in *Lee v. Weisman*, No. 90-1014, in which this Court has issued a writ of certiorari, and *Village of Crestwood v. John Doe*, No. 90-1573, wherein this Court has pending before it a petition for certiorari. Those cases involve a religious practice (junior high school graduation invocation and benediction to a deity) or a religious event (a Catholic mass in the Italian language) with an historical tradition. They involve both sectarian and non-sectarian issues, as does this case, wherein the cross is sectarian and the words, "God Reigns" are non-sectarian. This case will allow this Court to draw a distinction between sectarian and non-sectarian imagery, if such a distinction is deemed appropriate.

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